

The Expositor

and Current Anecdotes

Including THE TWENTIETH CENTURY PASTOR

ENTERED AS SECOND-CLASS MATTER AT THE POST OFFICE, CLEVELAND, OHIO

Publication Office, Cleveland, Ohio

Copyright, 1925

Editorial and Executive Offices, Cleveland, Ohio

Printed in U. S. A.

VOLUME XXVI

JULY, 1925

Number 10

Issued Monthly

Subscription, \$3.00 per Year

Total Number 310

Canadian, 25c extra for postage. Foreign, 50c extra for postage.

The Birth and Re-birth of a Nation

Independence Day Dialogue Sermon

REV. WESLEY C. HUBER, Reading, Mass.

(Note—The dialogue sermon is something new and yet simple. No attempt is made at “theatricals.” Always the platform is transformed into an attractive room—sometimes a study, a living room or a conservatory. Florists, electricians, electric light stores, furniture companies, gladly furnish anything desired at cost of transportation.

That which made the greatest impression upon the minds of the disciples was the drama of the cross and the resurrection. Outside of the gospels only two or three times are the words of the Master used, but countless times in the remainder of the New Testament are there references to the Drama Divine. Evidently the apostles liked the action of their Master, and people in all ages have desired to see the gospel practiced as well as preached.

Our question was: How could one have dramatic action in the pulpit which would at once make an appeal and yet be kept in harmony with the dignity of pastor and church? Or why have the audience imagine another person when it would be just as easy to supply that other persons?

The simplest definition of the dialogue sermon is that it is a religious conversation between two people to which a church full of people can listen. I say “church full” advisedly, for that is what happens when this method is carried out carefully and prayerfully. The statements of an ordinary sermon are changed into questions. These are presented to the pastor, who answers them. The conversation is animated enough to hold the attention of old and young. There is always a climax in which a picture becomes the center of attraction (the lights of the church are put out and a spotlight plays upon it) or an electric cross is lighted or a soloist thrills the souls of the hearers with a gospel hymn.

There is great advantage in having the co-operation of another person. He or she is chosen from an active church organization. This group thus forms the chorus and produces the extra

music. This stimulates friendly rivalry and draws friends of the participant to attend to see him in action.

The dialogue sermon is easy to put on. Some may mistakenly imagine that it is so easy that but little preparation is necessary. A copy of the entire manuscript must be gotten into the hands of the helper by the Tuesday before it is to be delivered. He should be thoroughly conversant with both sides of the dialogue. At least two rehearsals must be held and if music is to intersperse remarks in the dialogue, a number of programs for music director, organist and choir must be made in order to insure a smooth performance.

It should be impressed upon the mind and heart of the helper that he is a messenger of the Master and may be responsible for souls. I am making an appeal for Christian decisions and at the close of the dialogue sermon it is the ordinary thing for men, women, children to come forward seeking the way of salvation. I have had a number of requests for an example of the dialogue sermon. I here give one.—W. C. H.)

(The Pastor is dressed as a Chaplain and his assistant is clad in the uniform of the private. The American and Christian flags are in evidence. The pictures of Washington and Christ adorn the wall. The two men walk in together.)

Chaplain: It is well for us to think about our country on the eve of the “Glorious Fourth.” I was thinking today that it surely was in the wise Providence of God that our Western Continent of North America was not discovered earlier. It has therefore escaped many of the vices and vicissitudes of the earlier civilizations with their petty intrigues and distasteful diplomacy. The curse of the tyrannical autocracy has not been ours. And by the grace of God when this land was finally revealed to a waiting and wondering world it was peopled by hardy men and women

who came here in a great adventure of faith. Upon the successful attainment of that goal they staked their own lives. French Huguenots came to Georgia, God-fearing Englishmen journeyed to Massachusetts, the doughty Dutch founded New York and so we might go on telling how various groups of Northern Europeans inspired with a divine daring came to our shores.

Buddy: What makes the great difference between North and South America? For were they not discovered and explored at about the same time?

Chaplain: South America was explored and settled by those who came largely for gold while North America was occupied by those who came for God! This has profoundly influenced the development of these two great continents.

Buddy: But we are on the wrong sector. Tell me briefly about those stirring days when America was young.

Chaplain: There was a long struggle for freedom which culminated in the Declaration of Independence which was heard by all liberty-loving people the world around. This is the birth of our nation. All we are and have dates from there. And the young child grew and waxed strong. America seemed to be in favor with God and man. But success came only through terrific struggle. America was conceived in liberty and dedicated to the proposition that all men are free and equal. We believe in a political paradox: We have no king. Every man is king! In Zenos' "Compendium of Church History," the author speaks of the trying spiritual times of those Revolutionary days. Let me read: "The war of Independence, for the time it lasted, absorbed the whole energy and attention of the colonies and paralyzed activity in every other direction, the religious not excluded." America's early days were shrouded with materialism. Spiritual darkness was upon the face of the deep. She was born a natural birth. She needed a spiritual.

Buddy: What do you mean?

Chaplain: Nations as well as individuals must obey the laws of God! "The law of the Lord is perfect." It is not an arbitrary production of a capricious Being. God's laws are the final arbiters of this nation and the world. History reveals to us the results of disobedience. They are defeat, despair and death. Sodom and Gomorrah were from below and the pull downward was so great that these Cities of the Plain were destroyed as by fire. Great "Jerusalem the Golden" met the iron legions of Rome with total defeat. Greece, the wise, was not able to fight against the inroads of sin. With all her wisdom she failed to recognize the unwisdom of unrighteousness. Rome was not conquered by the Goths or Lombards nearly so much as by unspeakable corruption, unmentionable depravity and unutterable wickedness. Florence became so flabby-souled that she burned her great prophet, Savonarola. Sin is an awful thing in the soul of a nation. An ancient prophet once said: "The Lord hath a controversy with the nations." Verily, the righteousness of God is an ever present and an ever pressing challenge to the nations of the world.

Buddy: Well, Chaplain, I asked you the meaning of the new birth as applied to a nation and you have been telling me about divine laws. But what is the law which is for the nation as well as the individual?

Chaplain: "Ye must be born again."

Buddy: I begin to see what you're driving at. But tell me what you think Jesus meant when he said that to Nicodemus.

Chaplain: I am glad that you ask me what I think Jesus meant. I'll do the best I can. I think that he meant that Nicodemus must be saved from sin and self and that he must be saved to an ever growing righteousness and one for others. He needed to be saved from sins which were eating away at the foundation of his character. He needed to be saved from petty pride which imagines perfection in self and sees only that which is worthy of condemnation in others. He needed to be saved from self so that his righteousness would not be self-righteousness.

Buddy: And do you plan to apply those principles of the law of the individual to that of the nation?

Chaplain: Yes.

Buddy: All right then, I want to be your questioner. What are the sins of America?

Chaplain: Mind you, as I give them one by one I do it feeling shame for my country. I do not say these things with pride. I do it humbly praying the while that God will forgive her.

Buddy: I understand.

Chaplain: She must either die to her iniquity or die in it! She can not remain neutral. God loved ancient peoples. He hated their sins! Their sins dethroned their kings, brought on defeat and razed cities to the ground. Dr. Joseph Fort Newton recently said, "What is the great American sin? Extravagance? Vice? Graft? No; it is a kind of half-humorous, good natured indifference—a lack of 'concentrated indignation,' as an English friend described it—which allows these faults to flourish. . . . Greed, industrial atrocities, public scandals are exposed; but a half cynical and wholly indifferent public passes them by with hardly a shrug of the shoulders and they are lost in the medley of events. This is the great American sin, inviting the thunder and the lightning of the wrath of God."

Buddy: I had never thought of it in that way. Surely our nation is to blame on that score. As you ministers would say: "Sin coucheth at the door." But America after all is a pretty good old country.

Chaplain: She surely is. But we want to make her better. We want to get rid of child-slavery, more deadly than the Negro slavery of a few years ago. We want to eradicate the spirit which permits lynching. We want the first places in newspapers and magazines for the good and the true and the righteous. We want the spirit of lawlessness, found in the higher places of the country as well as the lower, wiped out. There are over-worked mothers and fathers with their children who are trodden upon in order that those who are immensely wealthy may have more.

Buddy: Well, how can our nation be saved from herself?

Chaplain: "America First" slogans came well nigh wrecking the fine and beautiful spirit of idealism for which we fought in the recent war. "America First" uttered in selfishness may bring an ancient prophecy to come to pass, namely, "The first shall be last." Recently politicians have been playing upon the innate selfishness of the material-minded man. They have said, "We must think only of ourselves. We haven't the time or the energy or the inclination to do anything but for ourselves." Jesus Christ who uttered those memorable words, "Ye must be born again," was the most unselfish of men. He was so absolutely different from the Jewish nation in which he lived. It became self-centered and self-satisfied. We know the results. China called all who came from the outside, "Foreign Devils." In the Golden Age of the past she had obtained perfection! Or at least she thought so. No nation could do any better. New ideas were painful. Japan's isolation—I suppose her politicians called it "splendid isolation"—was broken by Admiral Perry. She saw her mistakes and received communication from the outside world. Is there any difference today between China and Japan?

Buddy: How can our nation be saved to righteousness? You speak as though the country had a soul as well as individuals.

Chaplain: Yes, I think we have a soul. But we must have an new birth to holiness. One morning one of Pittsburgh's most influential newspaper editors said to his wife, "Lillian (for his wife was none other than Lillian Russell, the famous actress), if God doesn't come down to help us, this country is going to the dogs." His wife immediately said: "Why don't you use the editorial columns to call the people to prayers?" And that night an editorial appeared which made a plea for old-time fervor in praying for the country they loved. And because some thought that it was the product of a local minister the next day the editor reaffirmed his statements of the night before. We need to know that God is in his heavens. America is not omnipotent. Victor Hugo in his wonderful account of Waterloo writes: "Other fatalities were yet to arrive. Was it possible for Napoleon to win the battle? We answer in the negative. Why? On account of Wellington or on account of Blucher? No, on account of God!" Any nation that counts on God will be of account! "Righteousness exalteth a nation."

Buddy: How can America be born again for the world?

Chaplain: J. M. De Beaufort, author of "Belgian Memories," writes of an evening in a dug-out in Flanders when an argument was rife about America and the possibility of her coming into the war. "Is she coming?" This was an all-important question in those days! At eleven o'clock there was heard the knocking at the door and at the same time could be heard the whining of the German shells. A dispatch rider was ushered in. What was the message to be? An attack at dawn or a retreat? There was breathless silence. The

colonel sat down to be near the light and then arose. With a voice choked with emotion he said: "Gentlemen, America has drawn her sword." And during the succeeding days the optimist held the very center of the stage. For America with all her great power had entered the lists on the side of the Allies. And now there could be but one conclusion—*Victory!* Have we lost what we gained during the war—the war in which *you* fought? Are the words which were uttered by a weak nation concerning "no entangling alliances" to cut off our vision of a world in need? America is God's Messenger Nation. Through her the Good News of freedom, democracy, equality, is given to the world. Through her God is sending into all the world the Gospel of his Son.

Buddy: I was under the impression that America was a Christian nation, but from what you have said it seems that you do not think so.

Chaplain: According to law our country is Christian. I was reading of a case the other day in which Chancellor Kent, the great commentator on American law, speaking as Chief Justice of the Supreme Court of New York, said: "The people of this state, in common with the people of this country, profess the general doctrines of Christianity as the rule of their faith and practice—a volume of unofficial declarations adds to the mass of organic utterances that this is a Christian nation." In name we are Christian. In numbers we are Christian. That is, there are more Christians than of any other religion, of course. In many respects in influence we are Christians. The task of the Church is to make more American Christians. We must make Christianity the vital force in American political, educational, industrial and domestic life.

Buddy: In other words Christians must strive to be good Americans and good Americans ought to be good Christians.

Chaplain: I think that you have gotten the right idea. Jesus tried to get individuals consecrated to the task. The spirit of Jesus Christ in the hearts of men would make them Christians. The spirit of this World's Greatest Patriot would make them good Americans. In 1896 a lawyer of Sullivan, Indiana, went down to St. Louis to attend a national convention which was to select a candidate for president. With him was a little lad wearing short trousers. That boy, now grown to be a man, came across a bundle of yellowed envelopes containing the clippings from St. Louis and written on the back of one were these words: "To Willie Hayes, from his father, with the wish that he may play a citizen's part in politics." Buddy, may God help you to play a citizen's part in American politics and a Christian's part in the Kingdom of God! All of us ought to work together to make America Christian in fame as well as in name; in fact and in act; in law and in love.

Buddy: Independence Day will have new meaning for me. Instead of glorying in the past achievements of my nation I will dedicate myself to the present task of making America what she ought to be.

(A chorus of men dressed in soldier uniforms comes upon the platform and are greeted by the Chaplain and Buddy. They sing "Onward Christian Soldiers" with vigor and enthusiasm. The lights in the church go out and the spot-light is trained on three men who are dressed to represent the beautiful old picture, "The Spirit of '76." They march across the platform to the sound of drum and fife and down the middle aisle. The chorus of soldiers once more takes up the stirring

hymn as the drum and fife die away in the distance.

Chaplain: And so my friends of the wars of the past, will you unite with me in the fight for right?

Chorus: Here we are, use us.

(The bugle sounds for conflict.)

Chorus: The call has come. We respond to the challenge.

The chorus marches away to the soft playing on the organ of "Onward Christian Soldiers."

Finding Sermon Subjects and Technique of Sermon Construction

As told by Dr. Harry Emerson Fosdick and Dr. Ralph W. Sockman, New York City, to Russell Raymond Voorhees

FINDING SERMON SUBJECTS

Rev. Harry Emerson Fosdick of New York City, in an interview expressly for *The Expositor* by Mr. Russell Raymond Voorhees, stated his method as follows:

I gather my sermon material from out of my human experiences. I do not believe that a man can preach who doesn't know human life. I believe that a sermon can have all sorts of faults but it must have humanness if it is going to get over. Without that element of humanness I think any sermon is lost regardless of what else it may have.

There is only one kind of sermon that matters much and that is one that takes some problem of life, some problem that is bothering the people, and solves that problem for them. This problem can be one of many. It can be a problem of the mind, one of morals, one of discouragement or one of many other sorts, but it should be a problem, a real problem.

In order to preach sermons that meet the need of the people one must know life. That, then, is the first source of sermon material. We have to start with *human life* in all of its degrees and ramifications. The preacher must know life by vital contact with life and he must know the individual needs of people by his contact with individual people.

But just knowing isn't enough. In addition he must have a sympathy for humanity and the needs of human life if he expects to get the full measure of meaning out of human life. Humanity is continually trying to meet the struggle of life and it is that struggle that gives the minister his biggest fount of sermon material.

In my case I keep regular office hours much the same as a physician does. In that way I keep in constant touch with human life and the struggle that is always going on. People come to me and tell me their troubles much the same as people go to a priest. I suppose I am running what might well be termed a Protestant confessional for the sick and those who need help.

Next to living life and meeting life on its own plane I believe that *reading* offers much sermon

material. If we read of people and their struggles we learn about their problems. This way isn't quite as good as getting the information first hand, because in reading we get the picture through the eyes of others, but it certainly is the next best way. Biography is especially good for ministers to read because it is the story of how other people live. I think biography is a boon to preachers. Of course it furnishes illustration material, but more than that it furnishes a background of human existence against which the preacher can work and from which he can draw the substance of his sermons.

Then I would say in the third place *introspection* is the source of sermon material. No man can preach well who isn't living deeply himself and who hasn't experienced life. If a preacher will interpret human life as he lives it, and if he really lives it, then he has a fount of sermon material that is worth while. The preacher who lives life can preach on how to meet the struggles of life because he, himself, has had to face and overcome the same struggles and trials that he is called upon to preach about.

In the fourth place and pre-eminently I would say that the Scriptures furnish a wealth of sermon subjects, chiefly the *Life of Jesus*. To me Christianity is largely a matter of the Life of Jesus and those events closely connected with his Life. But that is enough, because in that life, short as it was, there is a wealth of sermon subjects that will suffice any preacher.

If a preacher will bear this one thought in mind that the struggles of humanity interpreted in the terms of the philosophy of Jesus form the best source of sermon material, he will have little trouble in knowing what to preach about. Whether the preacher obtains his information about human existence and its struggle from knowing life, from reading about it or from living it or from all three of these avenues, does not greatly matter. The fact is, that one must know human life so that his sermons can ring true with that humanness. Added to that the life of Jesus and those events closely knitted to it and the total source of sermon subjects is obtained.

THE TECHNIQUE OF SERMON CONSTRUCTION

On this subject, "The Technique of Sermon Construction," Rev Ralph W. Sockman, Ph.D., D.D., pastor of the Madison Avenue Methodist Episcopal Church, New York City, said to Mr. Voorhees, in an interview for *The Expositor* as follows:

I spend my summers doing general reading during which time I may jot down subjects for possibly a hundred sermons. That in a very brief way is the method I use to get sermon subjects.

Each subject I put on a separate piece of paper, a sheet about letter-head size, writing the subject at the top of the sheet together with the name of the book and the number of the page in the book where I found the idea. That is a very brief description of the method of handling the sermon subjects up to the time when the sermon actually begins to take form. Now for the technique of sermon construction as I use it.

After I have decided on the subject that I will use for the coming Sunday I fix the text and subject in my mind and then go through my library for books bearing on that theme. All of these references are put on the same sheet with the title of the sermon. In most cases these references take up one or two other sheets so that my references will cover from two to three sheets on an average.

The next step that I follow is rather hard to state definitely. It consists of going into a room where I will be absolutely alone. I have my two or three sheets of paper on a table before me but pay very little attention to them at first. I sit in this room where it is absolutely quiet and where I am alone and concentrate my entire attention on the subject at hand. I turn the theme of the sermon over and over in my mind. I shut everything out from my mind except this one subject and after thinking and thinking over it suddenly there comes to me an outline to be used in constructing the sermon. It is hard to state just how this happens except to say that it seems to come definitely after a rather prolonged period of thinking on the subject. When I leave the room I have worked out a mental outline of the sermon.

Then I read for about two days, which supplies me with material for the sermon. The reading finished, I spend all of Friday evening completing the outline which in part may be somewhat different from the mental outline that I first worked out. With the outline then written down I go over the list of references that I have made and put a number opposite each, this number corresponding to the section of the sermon where it is to be used. This brings me up to the actual writing of the sermon.

The writing of my sermons is done on Saturday. I spend practically all day Saturday writing the sermon. As I write new ideas are frequently suggested so that here again changes may occur. In the writing of my sermons I spend a great deal more time on the opening of the sermons than I do on any other section of them. I believe that a minister must get his people during the very

first part of a sermon, not by tricky methods but rather by a well-thought-out opening. Another thing that I do, is to spend a great deal of time on the choice of words, trying always to get just the right word in the right place. I believe that is quite important.

Although the sermon is completed there are still possibilities that changes may be made. That may happen in the memorizing of it. I have what might be called a photographic mind, and that is the way I memorize all of my sermons. I seem to see them after they are written, which is a great help in memorizing them. At home after the sermon is written I go over it aloud a number of times. In that way I get the unity of it or find out where the unity is weak and correct the weakness. I believe the going over of a sermon aloud does a great deal toward improving it. That brings me up to Saturday night. Then I go to bed and sleep over it. I have found that sleeping over a sermon has the effect of aiding the memorizing of it.

I get up early on Sunday morning and think the whole sermon through again. Then I go over it again just before church opens, this time doing it aloud. Frequently changes are made on a Sunday morning. Sleeping over it seems to do something for one, solidifying, crystalizing his sermon. With the final going over aloud I am ready to go into the pulpit and deliver it. I use no notes except for quotations, which I believe should always be read rather than recited so that absolute correctness can be a certainty.

Just how I divide my time in the preparation of a sermon is rather hard to say, but on an average I would say that I spend about twelve hours reading, three hours in outlining, ten hours in writing and two hours in memorizing. Of course these times may vary, but on the whole they will average about like this.

Heroism

Some weeks ago, in the oil fields of Breckenridge, Texas, a premature flow of gas from a well blew out a twenty-quart nitro-glycerine torpedo that was being lowered into the well. A workman caught the torpedo and held it until fifty persons and two hundred quarts of explosives on a nearby wagon were moved to safety. He then dropped it back into the well and escaped. Certainly that man was as much a hero as the man who charged against the guns of the Hun. There are heroes all about us. In every field there are men who are ready to make the supreme sacrifice for their fellows in a time of emergency. Likewise there are many in the church who are ready to die for Christ. The Christian of today has not lost his courage; but Christ would rather have men live for him. How about it, friend, just what are you doing for Christ? Are you for him or against him? —Rev. F. W. A. Bosch, Springfield, Kentucky.

"I have just heard the latest definition of an optimist. He is the man who starts filling in a cross-word puzzle right away in ink."—*London Sketch*.

Preaching Factors that Tell

REV. A. RUSSELL TOMLIN, Stevenage, England

All who have a zest for preaching will we are sure welcome any hint or help that will really contribute to make preaching truly effective and truly worth while. As workmen seeking to be well equipped for our work, we shall at least keep an open mind to any suggestions that come our way, even though we may not accept all of them; while, on the other hand, should they prove worth while, we shall be very grateful for the added effectiveness they bring to our task and the added power they give to our message. It is in the hope of giving this additional effectiveness to our common task that we pass on one or two suggestions and trust that they will be found both useful and practical in the sacred service of preaching the Gospel.

Foremost among these suggestions we place this: A clear, lucid, transparent presentation of the message it is ours to give. In the words of the familiar hymn, it is ours "to make the message plain;" and to make it plain, we need, obviously, to make it clear. This holds, of course, in everything where the communication of ideas is concerned. In writing a letter, in conversation one with another, in penning an article, the first essential is—"Be clear." For, unless we make ourselves clear, how can we expect others to understand clearly? Clarity, therefore, is essential. It is one of the preacher's fundamental needs.

But the next question is, How can we make ourselves clear? First, by making the matter we intend to communicate clear to ourselves, and then reducing it to the clearest terms possible. As Spurgeon wisely remarked: "Let a minister keep clear of mystifying himself, and then he is on the road to becoming intelligible to his people. No man can hope to be felt who cannot make himself understood." Hence, the preacher needs himself to see clearly that he may get others to see clearly. When the preacher has the strong, vital grip of what he wishes to communicate he may well expect that his hearers will get the same vital grip also. But what does all this mean? What is involved in a clear presentation of the preacher's message? Just this, namely, "clear thinking!" Patient, careful, searching, penetrating thinking, until the matter in hand is as clear as crystal, and as lucid as it can possibly be. When this is reached, there will be good hope for a crystal-like communication also. "Not until the time came when the central idea could be crystallized into one short and luminous sentence was a theme ripe enough for Rev. Dr. John Henry Jowett to begin sermon work upon it in the study," says Arthur Porritt concerning the great preacher. Dr. Jowett only began work when he saw the main idea clear and crisp and lucid. Then when he had thought out the sermon he began to commit it to paper. That is a good hint for all preachers. First to "see" the thing clearly and unmistakably, and then, seeing it clearly, set to work on the actual preparation. And the preparation will

be vastly facilitated by the clear apprehension by which it has been preceded. Foremost in importance, therefore, as among the factors that make preaching "tell," do we place this of a clear, lucid presentation of truth.

A further factor in impressive preaching is that of being interesting. Whether our audience is disposed to listen or not it is all to the good to be interesting. Interest is calculated to make sure of every hearer, whereas the lack of it makes the situation very doubtful. Jesus Christ, the Master-preacher, was most interesting. His command of the crowd lay not only in the uniqueness of his message but partly in the fresh and interesting way in which he presented it. He had the power of appeal. He knew how to present his matter, how to make it attractive, how to enlist the close attention of all who gathered about him to listen. And how did he do it? By bringing in those common, everyday things that held and fascinated the common mind. The parables of the laborer, the sower, the employer; stories of the missing coin, the missing sheep, the missing lad—all these came to him, and were used by him as "grist to the mill," and used most effectively also. Sometimes he sustained interest by means of a visible object. The little child, the flowers, the coin—all were pressed into the service, and pressed into it with great advantage also. Whatever helped him to captivate the mind in a legitimate manner, whatever helped him to interest that he might instruct, he used, and, as we all know, with real effectiveness. He knew the value of making his message attractive, and seeing it, he set about inserting that value into his messages to the people. If then our preaching is to tell it must be interesting—full of engaging power and striking charm.

But how can we make it interesting? That, of course, is the question, and the vital question. Our answer is here, namely, By studying very carefully what interests the mind of our hearers, and adapting ourselves thereto as wisely and as legitimately as we can. For instance, some current event may lend itself to helpful application. Or a wayside observation may yield an interesting little touch. A book that has laid hold of the popular imagination may supply some lesson that will catch the ear of the listener and give point to the message. Occasionally some out-of-the-way text may serve our purpose, or some text that lends itself to some new or striking application. All these things may be found to be most useful in arresting the mind and holding it under our spell. We thus make our preaching tell because we possess the secret of making it gripping and interesting as well as helpful and instructive. Interest, therefore, we also place among the vital factors if we would make preaching a thing of charm and power.

Our last factor in "telling preaching" is a spiritual one, namely: The constant remembrance of the great issues dependent upon our preaching.

And this, we hold, is the most important of all. It is the remembrance of these issues that will give to our preaching dynamic force and power, clothing the Word with might and communicating to it vitalizing grip and strength. It is under the sway of issues such as these that we constantly need both to prepare the Word and to preach it afterward. However helpful the mere "art" may be, nothing is so effective as the power and passion that come as the result of a constant remembrance of the vital, spiritual issues dependent on the preaching and the ministry of the Word.

In the "Life of Mrs. Florence L. Barclay" there is a delightful testimony given by the Secretary of a large religious institution who wrote to her in gratitude for blessing received by reading one of her books, and this is how he wrote: "Some few months ago I had the pleasure of reading your 'Walls of Partition.' There is a passage in it which entered into my very soul. These were the words: 'Ah, the ineffaceable, ineradicable memories of those early years, cut deep into the plastic mind of a little child! Those who guide and mold the cutting should remember they are graving for

eternity, and cut high and holy things; things which are noble and true!

"Graving for eternity!" these words were graved into my life after reading them.

When I stand before my Bible-class of young men, "Graving for eternity" rings in my soul.

When I speak to the thousands of children, week after week, as I stand on the platform I hear a voice, saying, "Remember, you are graving for eternity."

Graving for eternity! What a factor to tell in our preaching! What a stupendous thought under which to labor. Could any conception be more impressive? Surely, it is just this that makes this factor the most pregnant and important of them all.

These then we commend among others as the preaching factors that tell. That we have not exhausted them we are quite conscious; but what we have indicated we hope will not only commend themselves but give power and fillip to all our utterances in the interests of our common Gospel. For, after all, it is only as preaching factors "tell" that their effectiveness is really proved and their continuance justified.

Rural Churches for Today in America

REV. W. C. POOLE, Lewisville, Pa.

Rural church work in America is in the greatest period of re-adjustment in its history. It is receiving a large share of the attention formerly given to the frontier church. It is being modernized. Every denomination dealing with rural church work is giving it more attention than ever before. Some colleges are giving free summer courses for rural ministers. The seminaries and universities in many cases are also providing summer courses.

Any attempt to readjust rural church work without an intimate understanding and sympathy from life-experience is often wasted effort, time and money. The problems to be met are varied and many. The personnel of the community must first be understood. Its prejudices can be better broken down by strategy than by direct assault. Some churches are today suffering from experiments and surgery from incompetent and enthusiastic campaigners. Demonstration is the best teacher.

The farmer has been accustomed to looking upon his minister as some one to be cared for. He has been willing to look to him for spiritual guidance and for church authority. He has regarded him as good company at his dinners, comforter in his sorrows, teacher of his Bible, minister at his funerals, preacher at his camp-meetings, and example for his children. But he has never been accustomed to looking upon his minister as authority on farming, or source of information on farm problems.

These conditions are changing. The pioneer type of preacher of yesterday is becoming the church authority on scientific subjects of today. The pioneer spirit that sent ministers into the

unexplored forests of the West a generation ago, will send ministers into new discoveries along other lines in church work.

The greatest problems in rural communities are due to isolation. Isolation often leads to contentment, self-satisfaction, ease and indifference. Neighbors, communication and competition as well as co-operation, are essential to the highest development. Results of isolation are seen in all rural communities to some extent. Some communities are suffering from what farmers call a run-down stock. The most active, energetic and enterprising people with the best blood and best health have been constantly moving from the rural section to the centers of population and enterprise. I was surprised to find whole counties in rural sections in the East which did not have as many people in them at the census of 1920 as at the census of 1790. After a hundred and thirty years they have scarcely held their own in population. Others still are undeveloped. They are better than the slum sections of our cities and not nearly so dangerous to society at large or to national well-being as the congested quarters of cities—nor do I consider the solution of their problem so difficult. These are two extremes and I have named them merely to show that every community is heading more or less to one or the other of these extremes from which the church must guide it safely into a normal condition of life.

The church at large must meet the condition, and it is largely doing so. It now remains for the local churches and the local ministers to meet local conditions. The fact that almost every man with wealth enough to afford it maintains a rural

home somewhere, shows the popularity of rural life. This popularity has been increased by automobiles, telephone, paved roads, high cost of living and many other causes. Tomorrow will be the day of the rural church. The problem it will face when its isolation is removed will be readjustment.

Many churches are wrongly located and should be removed or abandoned. Others should be consolidated, and automobiles and wagons convey the people to a live, active church. In many cases denominations should unite and redistribute the work and territory. This is a very difficult problem, and has not always been a success where attempted; but a growing spirit of unity and co-operation among the denominations will make such possible in many cases within the next decade or two. I have in mind three preachers each with three churches in three towns. In still another country village with less than two hundred people are three churches of the very same faith—not same denominations—and two have the same ritual and catechism. One church should be closed, another used for the community hall, and the people worship in the third.

Still another problem of readjustment is that of modernizing the ideas and views and customs of community and congregation. No two country congregations are alike or hold the same views. They are as different as individuals. The older the congregation, the more does it cling to what the fathers did, and the more difficult will it be to change it. This fact explains the building of many needless churches, the unwillingness of denominations and congregations to recognize new conditions and to meet them. The tenacity with which religious workers hold to the past has created many divisions.

The denominations at large have in many cases made a mistake in not preparing their people for new times and new conditions. The local churches have too often followed this example. I am not referring to doctrine or teaching; but to church government. The past is one of the greatest forts and strongholds of the Church; but modern warfare has taught the danger of being captured in forts and strongholds. In 1870 France trusted her forts and was beaten. In 1917 she did not repeat the mistake. Will we as Church workers profit by the example?

What the pioneer ministers were in the past century, the pioneer minister with organizing, developing ability will be to America in the present century along modern lines. Already they are entering into the work with a vigor and enthusiasm which promises much for the future. The larger numbers of ministers like development, hard tasks, problems which every one can not solve, and leadership to better things. The schools are placing full emphasis on the problem which they are facing. The rural church has a free field. It must do the work of the Y. M. C. A., the Red Cross, the night school in our cities, and has an open field to almost every form of service. The minister is a leader. He is not regarded as a paid secretary to make the work go; but is the

spiritual leader and guide. His people look to him. Will he lead them right? Can he lead them right? Upon him mainly depends the rural church of tomorrow.

Is he in touch with the Department of Agriculture at Washington so that he can give the best information without delay on subjects in which his people are interested?

Does he open his pulpit annually to some religious worker from his State Agricultural College? Does he understand the farm soils of his people?

One minister has doubled the taxable basis of nearly an entire county by teaching the people how to market its most profitable crop, strawberries. He simply had been fortunate enough to learn how it was done in a former congregation and so developed this system when he moved to another church.

Another minister has a passion for finding some new crop which can be profitably grown and has done almost as much for his people.

Still another has established a Community Circle for discussion of farm problems.

A fourth has taught the people how to raise chickens with profit.

A fifth is the leader of the Community League in the public school.

A sixth taught a community a few years ago how to grow apples for profit.

Many have taught in public schools where teachers could not be had.

All of these ministers were plain country preachers who were trying to serve country circuits of three or more churches when rural church work was not so interesting as it is now.

Pulpit Subjects for Farmers

A series of sermons on The Farmers of the Bible.

A series of sermons on Jesus in His Country Walks.

Jesus and the Farmers.

The Fruits of the Bible.

The Trees of the Bible.

The Country Villages in Bible Days.

Religion and Taxes.

Country Children in Bible Days.

A series of sermons on The Fishermen and Jesus.

A series of sermons on The Outdoor Life of Jesus.

The Crops of Palestine.

The Prophets and Out-of-Doors.

Farming in the Time of David.

Of course some of these subjects do not sound religious; but they really do sound better than many of the themes advertised in some of our city dailies for large city churches. Besides, the minister has a free path to make them as religious as he desires.

In the meantime with the lack of employment in some cities, with the automobiles becoming more general than ever, with farm tractors making work a science on the farm, with telephones and trolleys, with modern roads, and the new leadership coming to rural communities, the country churches will be the most interesting and attractive in church work.

In order to prepare all ministers for the coming time I would suggest that:

1. Every denomination furnish a reading course for country ministers and require its use.
2. Every country minister attend one summer course every three years.
3. When possible, he exchange congregations one month in each year with some city minister, to the advantage of both.
4. That he take a good farm journal.

5. That he work up a good community league in his neighborhood.

6. That he furnish subjects for conversation and gossip for the loafers at the village store or post-office.

I have never known a country minister who did these things without having a big Bible Class in his Sunday School on Sunday, and a good congregation for the sermon when he was to be the preacher.

The Minister's Study a Workshop

Some Tested Methods of Church Management

REV. ROY L. SMITH, D.D., Minneapolis, Minn.

The amount of time spent in office or study makes it important to any minister that the best possible working conditions shall prevail. The problem is more difficult for the preacher than the business man because his workroom must combine all the elements of an office with those of a studio. Seclusion and quiet must be blended with efficiency and hospitality.

The minister naturally wants his study near the pulpit. This frequently makes it necessary to put it at the rear of the church building, away from any street entrance. In such a case if the office cannot open on a hall leading to the street, the approach to the office through the rest of the building should be plainly marked for the convenience of strangers. It is doubtful if any professional man's office is as difficult to find as the average pastor's study.

The ideal arrangement consists of two rooms—an inner and an outer office—the latter opening on the street or immediately accessible thereto. All halls leading to the office should be well lighted, of course. The outer office acts as a buffer for the inner office and assists greatly in securing privacy.

Engineers are agreed that the best light entering a room is that which comes through the upper half of a window. It strikes the walls and is reflected down while that which enters through the lower half strikes the floor and is absorbed or reflected up.

The lighting of a church office should be so arranged that light falls directly on the desk. This will reduce eye strain which is a great time waster. A desk lamp adjustable to the position of the work is almost a necessity, regardless of the efficiency of any lamp hanging from the wall.

The value of fresh air would seem to be so apparent that no mention need to be made of it, but it is often a problem to get fresh air into a room without creating a dangerous draft. A screen made of glass, fabric or wood can be inserted at the bottom of a window to protect the worker.

Business concerns gladly take offices on the upper floors of high buildings to escape the noise of the street. Quiet is a great stimulus to work. Some ministers have found it advantageous to have their doors padded with felt in such a way

that outside noises penetrate their work rooms only faintly.

Most men find it wise to have their study in the church, or at least away from frequented parts of the house where they are the constant victims of family interruptions.

The general impression of an office has a marked effect upon a visitor. If the desk suggests confusion and lack of system the visitor unconsciously feels it and experiences no alarm if he commits the sin of wasting time by over-staying. If the office suggests orderliness, efficiency and dispatch the visitor respects the spirit of the place and is far less apt to take up time needlessly. Make your office appearance express something of your estimate of the value of time.

One of the hardest worked jokes is the one which refers to the plumber who makes numerous trips back to the shop for forgotten tools. But what about the preacher who never has the needed materials at hand, who interrupts himself a dozen times during a morning's work to go after books, references, memoranda, etc., all of which should be within arm's reach?

A proper arrangement of the office desk will save much time and result in better work, for the most serious loss is not the wasted time but the wasted energy and the ideas lost during these moments of disturbance.

The preacher's desk is his work-bench. Just as the carpenter plans his bench so that every tool will be within easiest reach, so the preacher will find it profitable to spend time studying the arrangement of his office desk.

No two men will be able to work to best advantage using the same arrangement. But the aim should be to arrange the desk in such manner that waste motion is eliminated so far as possible. Each piece of material that is in frequent use should be within easy reach. Material most used should be most accessible.

Business men who handle a large amount of detail have adopted the flat top desk. The old-fashioned "roll-top" with its numerous pigeon-holes has been superseded by the flat-top and a filing cabinet.

A flat top desk can be set anywhere in the room, thus getting advantage of light, air and availability of other office equipment. It is easier to

keep clean, does not accumulate papers readily and provides more working space. The filing cabinets keep papers in much more orderly fashion than is possible on a desk. Therefore it is advisable to use the desk for work purposes only and add separate files for storing clippings, correspondence, etc.

The motto of every well-ordered business office is "A clean desk." This means that some place must be provided for the hundred-and-one small items with which the preacher works every day, such as clips, pens, erasers, carbons, paper, scissors, paste, etc. Some provision must also be made for letters, magazine and newspaper clippings, and the multitude of other papers and documents. When a place has been provided for all of this material, it remains for the worker to see that each item goes to its proper destination immediately. This is the weakness in most systems—the human factor is not equal to the task. It is at this point that self-discipline must be maintained.

The clergyman's desk must be more carefully organized than that of the average business executive because of the wider variety of material that crosses it. The business man can settle a matter by penciling his initials on one corner of a paper. The preacher can settle his problem only by a personal call, a phone message or a letter. The business executive can summon a secretary, a clerk, or an assistant, but the minister usually has to run his own errands.

The great majority of ministers work without the help of any secretary, stenographer or even the most necessary office equipment. All of the material usually carried in the stenographer's desk must be kept on or in the minister's desk in addition to his own material. Two things are important—simplicity and convenience.

A certain amount of mechanical equipment is absolutely necessary in every church office. If the necessary tools are too expensive for him to buy for himself, the church should provide them.

The dictating machine is a wonderful time saver. In many instances it can become almost a private secretary. Dictation can be given to the machine at any hour of the day or night and the cylinders turned over to the typist to be written at her convenience. Typists can easily be found who will give some time in the evenings to getting out correspondence, either as volunteer helpers or for a small compensation.

The portable typewriter has many advantages. The modern minister with conferences, institutes and conventions to attend will find that he is able to utilize much time that would otherwise be lost if he has a writing machine with him. Railroad coaches, hotel lobbies, depots and convention halls may be transformed into offices for the man with a portable typewriter and the ability to concentrate.

Some sort of duplicating device is a necessity in the modern church office. The machine saves many delays and much material is produced which could not otherwise be used because of the printing expense involved. Banquet programs, menus,

booklets and a variety of other printed matter may be made ready on this duplicator. An attractive letter of invitation can be prepared on Saturday and distributed to hotel guests.

Mr. ——— was a very nervous man and little delays annoyed him exceedingly. It seemed that his waste basket was always out of reach. A tinner made a waste basket which was hung on the end of the desk. Now he has his waste basket within reach, can drop scraps into it without looking up, and by putting the basket on the end of the desk next to the wall he has it completely out of sight and out of the way.

A "work organizer" can be obtained of any stationer. Each compartment bears a label to indicate what the compartment contains. This "organizer" makes it possible for the worker to keep his desk free from a litter of papers and have them sorted at all times. When not wanted, it is a simple matter to pick up the organizer, insert it in a desk drawer and thus have all papers under lock and key when not in actual use.

An addressing machine is almost indispensable. The plates that such machines use make a very satisfactory "card index." Many small printing jobs, such as tickets, ballots, etc., can be produced at almost no expense. Announcements of board meetings and similar gatherings can be printed by such a machine from stock plates.

Books are the preacher's tools. They should be within reach. One pastor uses a movable book rack mounted on ball-bearing castors of large size, containing books most frequently used. This saves many trips back and forth to the book shelves.

When the office of the pastor is removed from that of the secretary an electric signal system is of great advantage. The following code is used between one secretary and her pastor.

One long ring—Secretary is wanted.

One long and one short—Secretary wanted for dictation.

Two short—Pastor is wanted on the phone.

Two long rings—Caller is waiting for pastor.

One short—Send the caller in.

Short and long—Pastor will be out to see him.

One short, one long, one short—Secretary is wanted to help dismiss visitor.

Three short—Pastor is needed in secretary's office.

I have a rendezvous with Life,
In days I hope will come
Ere youth has sped and strength of mind,
Ere voices sweet grow dumb;
I have a rendezvous with Life
When Spring's first heralds hum.
Sure, some would cry it better far
To crown their days in sleep,
Than face the wind, the road and rain,
To heed the falling deep.
Though wet, nor blow, nor space, I fear,
Yet fear I deeply too,
Lest Death should greet, and claim me ere
I keep Life's rendezvous.

A Feathered Hobbyhorse

REV. HENRY H. BARSTOW, D.D., Auburn, N. Y.

No less a literary artist than Ellis Parker Butler has staked his reputation on the existence of such a biological monstrosity as "Goats'-feathers." Why then should I, a humble contributor to *The Expositor*, refrain from discussing a feathered hobbyhorse? So far as biology is concerned and its limitations there is nothing unscientific about feathers on a hobby-horse. A hobbyhorse is an artificial species produced entirely apart from the regular and tedious processes of animal evolution. It violates all theories that concern creation, divine, demoniac or protoplasmic. It is a man-made thing, made for the amusement of children, and if man chooses to put feathers on it he may snap his fingers at Moses, Huxley, etc.

Furthermore a hobbyhorse is a thing one rides with no special expectation or intention of getting anywhere. He rides for the joy of riding or for the sake of the exercise. Furthermore and finally, for the purposes of this introduction, there is abundant precedent in mythology and Scripture for all sorts of unbiological steeds, each of which has served a worthy purpose. Pegasus, the Centaurs, and the four horses of the Apocalypse are citations from these fields fully sufficient to justify my title and, also, what I really propose to talk about.

It is the month of July, or thereabouts, and ministers are beginning to feel the call of the wild, and to make plans for restocking their depleted nerve reservoirs. Too many ministers allow their summer vacation to become merely a brief interruption in their regular program of undiverted application to business. A little broadening of their point of view as to its year-around possibilities would give it vastly increased interest, and also leaven the entire year with its stimulating and sustaining values. My point in brief is this: use the summer vacation as a time in which to specialize on your hobby, and if you have no hobby, to find and lasso one.

By a hobby I mean of course some absorbing interest that, as I have said, one rides not for the sake of getting anywhere in particular, but for the sheer joy of riding or for the sake of the exercise. It should accomplish two purposes: first, wholly divert the mind for the time being from the customary ministerial routine; and, second, indirectly contribute to ministerial effectiveness by the rest it gives and the illustrative and inspirational material it provides.

I am wearisomely familiar with all the stock objections that ministers can raise to this proposition. One and all they are unmitigated bunk, fabrications of tantalized nerves, super-heated consciences, or dormant common sense. Everyone of us has time for a hobby. Everyone of us knows he ought to have one and ride it as faithfully as he performs his devotions.

Everyone of us knows that the summer vacation is the best time in the year to give the subject attention. At that time hobbies of all sorts are

galloping around inviting us to ride. The mind is hospitable to that sort of thing. If we have never really faced the task of selecting a real life hobby and consecrating ourselves to it, what better time than now? Once selected and hitched, it should be carefully groomed specially during the summer vacation. During the year it should be given the odd times, and should also have definite times assigned for its cultivation that will advance it, and at the same time afford us more or less brief but regular relaxation.

To anyone who has not succeeded in thus finding the hobby the whole thing looks difficult and perhaps a bit foolish. Suffice to say it is not nearly so difficult as it looks. That it is not foolish is shown by the fact that physicians are practically unanimous in their recommendation of this sort of thing especially for ministers and other professional men; also for men of office life and indoor habits generally. Citing my own experience, I found no such avocation until recent years. Early life habits predisposed me to outdoor interests. But one may camp and fish and golf and hike and hunt and do a number of other such incidental things without any of them becoming a real hobby. Most of them are seasonable matters. A hobby to be truly such should be ready for a gallop any time and anywhere.

In my judgment the prime requisite of a real hobby is that it represent a consuming mental interest; something that you can get absorbed in; something with perennial and enlarging material for attention; something altogether different from regular occupation but sustaining some possible values for it; an offset for worry; an outlet for overwrought nerves; a source of mental refilling and reviving. For myself—*Eureka*, I have found it. And right at that point the meaning of a "feathered hobby" finds its explanation. Unblushing and unashamed I proclaim it to the world through *The Expositor*—birds. I need no defense for taking such a hobby.

Its advantages are that it is an all-the-year-around, ever-present topic; not uniformly, but with enough variation from one season to another to keep something ever ahead to expect and observe. The winter season has the fewest birds, but how intimate one may become with many of our winter friends through a bird-tray on the window-sill, or by merely scattering food on the snow! Crows and English sparrows prevail, but who knows all about them? How many can write a correct description of the markings of a male English sparrow, or how many can tell correctly the relatives of a crow? After the Winter's bird-pianissimo comes the flooding glory of Spring's amorous choral fortissimo. Summer has its own melodies of quiet domestic bird-life; while Fall adds its delicate and melancholic touch to color and song and departing wing.

Furthermore it adds to one's outdoor activities an interest and zest that is simply thrilling when

once the appetite is established. Every tree holds possibilities of some little friend, new or old; every bush and hillside may reveal some unexpected puzzle in song or feather that must be swiftly observed, promptly recorded and later with bird-book at home identified.

A summer vacation, wherever enjoyed, in woods, by lakeside or seaside, in country home or resort hotel, will supply material of some sort in the line of bird study. A previous study of what birds to expect in certain localities gives a basis for observation and check-up. My own vacations are by a Canadian lakeside. Nothing there, not even the fishing, gives me the thrill that I get from the unceasing, unfailing interest of its bird-life. Bitterns, terns, gulls, loons, ducks, sandpipers, plover, herons, beside the land birds require nothing more than a boat and a pair of field glasses and good hiking shoes to yield day after day a pleasure without end. A gun for those who like it.

I shall never forget a morning's walk over an island reached by row boat. I saw about all the birds above mentioned. In addition the tree swallows were out in full force. I have a snapshot—do not forget a camera in your equipment—of a field of mullein stalks on each of which perched a swallow. It is no small compensation for poor fishing now and then to chase a mother loon and her two young ones around a lake and see her maneuver to get you away from them. One day when the bass refused to respond to perfectly good minnows I flung the dead minnows from my pail and had a glorious time watching the mother terns on a near-by rock dart like lightning through the air and catch them almost before they struck the water, then feed them amid much joyful clamor to their young on the rock. These are just samples of the numberless thrills that attend a mental attitude that holds bird-interest to the front always and everywhere.

Bird-interest, however, yields its choicest and most needed fruits during the long year of usual church work. The bird-interest once established gets results in a ride through the country for a call, a walk down a city street, around one's own back door with birdhouses and birdbaths and all forms of nesting. Even a cemetery may prove to be the best place in town for bird study. The birds are alive and being less disturbed are more likely to be approachable. In addition to these field possibilities is the boundless interest of reading about birds. The subject has been marvellously well covered in a wide bibliography including everything from simple guide books for beginners up to the complete volumes of the State Departments and the technical works of scientific observers for two hundred years. Just this hint: it is good to go out and see some bird, note its markings, songs, habits, etc., and then come back and try to identify it by going over the guide book list of hundreds of birds. It is better to take time systematically to study the guide book and get a working knowledge of different kinds of birds, note what ones are local and around at that time of the year, etc., and then go out and look for something. The best way is to combine these

methods under the direction of some friend who already knows how.

The subject is simply endless in its material, interest, and growing possibilities of enjoyment and recreation. It is a genuine hobby. In addition it affords some remarkable values for the real work of a minister. Public schools today give quite a good deal of bird study and a minister who is interested in birds and knows something about them has a most vital point of contact with the children and young people of his congregation. Some of the happiest times of my recent ministry have been with groups of youngsters out on a hike for birds. The opportunities for making a point with them such as Jesus made with his disciples in the Sermon on the Mount are beyond estimate. There is no doubt that he was a genuine lover of birds and flowers and trees. Some of us can still learn from him more about the source of his power as a pictorial preacher, but we must follow him as he observed the "birds of the air," the "sparrow's fall," and bade his disciples trust in the Father whose love did not overlook their needs any more than those of his winged children. Many of us have preached on that theme, but how many of us have had the detailed information concerning birds, or any bird, that would show how God cares for their special needs as the wonders of modern science have revealed that care? Protective coloration alone presents a field of study big enough for a dozen sermons.

I have scarcely scratched the surface of this subject, but have I hope made sufficiently clear its possibilities as a fitting, familiar and fertile, as well as a "feathered hobby." Of course it will not appeal to all ministers as it has to me. Tastes differ and each must find his own line of avocational interest. The main thing is that each shall find the one best fitted to his needs and circumstances. The need for a hobby in a minister's life is obvious. The nature of a hobby, what sort of conditions it should fulfil, are no less clear. It is a matter of study sometimes to find the right thing. It was such for a long time with myself. Permit this closing suggestion made in all reverence and seriousness, based on personal experience: "If any man lack wisdom, let him ask of God who giveth to all men liberally, and upbraideth not." I am certain that if I was ever divinely led into anything, bird-study has been one of the clear instances. To me it has become not only a hobby, but a fruitful and sacred interest. I quite agree with a friend who recently said, "When I get where God seems unreal and faith fades into doubt, a day with the birds always sets me right."

Resourceful

An official of the Civil Service Commission says that even the grave members of one examining board were amused by a certain answer in a set of examination papers. The question was: "Give for any one year, the number of bales of cotton exported from the United States." The answer the applicant wrote was: "1492. None."—*Harp-er's Magazine*.

Keeping Record on Your Calls

REV. WILLIAM S. MITCHELL, D.D., Worcester, Mass.

If the reader is like most pastors the matter of keeping a simple and accurate record of his pastoral calls, a record which will with the least expenditure of time and the greatest accuracy, enable him to know where and when he called on his parishioners; to know easily those who were missed and must be seen again; to make immediate note for future reference of all changes of address, and personal matters concerning various families called upon; this is one of the real problems.

The method herein suggested has been put to practical test in three different city parishes ranging from 1200 to 2500 in membership. Possibly it may prove helpful to other pastors for whom this problem is as yet unsolved.

For record purposes the old-fashioned calling book is out of date and useless. The modern parish suffers too continuous a change for that. Lists are old in the week they are prepared. The chief service of a calling book is to preserve in some lasting measure a permanent record of addresses, alphabetical and by streets. To attempt to use the loose leaf for this purpose is to suffer the trouble of a bulky and troublesome volume in the case of a large parish, which is forever losing leaves by rough handling and which bulks unpleasantly in the pocket of the caller. Long ago the writer gave up the volume save as a desk record and adopted the calling card.

Any pastoral visitation system which will be really workable must analyze beforehand the work to be done. In any modern city, particularly if using a car, the convenience of a calling list which indicates the shortest route from call to call, which groups the calls to be made conveniently in an accessible section, is a necessity. Out of this necessity, suggested by the block system of the city-wide evangelistic campaign, and its twin idea, the modern unit system in use in many churches, grew the present suggested system of pastoral visitation, the districting of church membership by geographical units, or blocks, easily handled in an afternoon or period of calling. Each of these blocks is made up from ten to twenty addresses according to the distances between them with the streets listed in geographical succession, or the best streets by which they may be reached. This work is carefully done in the beginning from a map, then corrected afterward from actual field experience. Such a grouping of the membership is invaluable for innumerable church purposes. It serves the financial canvassers, the social calling of the various church organizations, as well as the pastor. It is a necessary piece of machinery in the operation of a large present-day parish.

The controlling feature of the system is the block chart, or map, upon which the pastoral visitation is indicated from time to time from the calling cards (described later). Such a chart is shown below, the shaded portions indicating the blocks which have been visited, those unmarked the ones remaining to be covered.

1	2	3	4	5	6
7	8	9	10	11	12
13	14	15	16	17	18
19	20	21	22	23	24
25	26	27	28	29	30
31	32	33	34	35	36

Chart Map of Visitation Blocks

The chief difficulty in keeping record of the pastoral work actually done was discovered to be the lack of some means of record at the time of visitation which would carry all notation needed; as date of calls; whether persons called on were at home or absent; whether addresses have been changed, or party has moved to address unknown; personal data before unknown concerning other members of the family, birthdays, etc. It is this important data which so frequently eludes even the most systematic pastor and the hasty notations made in calling books, upon loose scraps of paper in the pocket, envelopes, cards, etc., give no assurance that they will ever be accessible for later review and permanent record. It is to accomplish all these various and important things the calling card was designed. As the card below shows, it is simple, the ordinary 3x5 size. Being a user of the Mimendex system of memoranda, the desk tray for those cards receives the calling cards after use and record, for later reference.

10 calls, 3—

PASTORAL RECORD

Date.....March 23, 1925.....

- *1. John Smith, 43 Lexington
- †2. Mr. Mrs. Harry Snow, 45 Lexington
- ‡3. Harriet Phoebe, 70 Lexington
Not at this address now
- 4. B. G. Moore, 115 Lexington
- ‡5. E. E. Helms, 153 Lexington
Missing
- 6. John Holden (wife) 155 Lexington
- 7. Miss Shackford, 164 Lexington
Removed to 153 Lexington
- 8. Mr. Mrs. Harry Brown, 2 Shaw Ave.
- 9. Miss Mary Smith, 3 Shaw Ave.
- **10. Mr. Mrs. Wm. Felton, 17 Shaw Ave.

Notations on Back of Card

Started out 2 p.m., weather stormy.

*1. John Smith reported possibly leaving city for Syracuse, N. Y.

¶2. Snow—babe Marie Alice, b. Feb. 28—not baptized, expect for Easter.

†3. Phoebe—reported on June street, number unknown.

‡5. Supposed to have removed to Los Angeles.

**10. Felton—2 children in family, should be in Sunday School.

* * *

These cards, conveniently carried while using, then filed with information on return, provide a dated and noted record of each day's work. Weekly, or at convenience, their notations are transferred to the permanent records, while at intervals the names marked with the "—" sign as missed are regrouped for follow-up calls. The filed cards, preserved like the memindex cards for the year, provide a complete and easily accessible record of pastoral work, with number of calls made, territory covered, and information obtained. The chart, mentioned earlier, is the guide to the progress of visitation and reminder of unfinished duty.

The calling of an entire year can be carefully planned and the cards prepared, save for the dates, then they are ready for use. No hasty preparation of lists, no groping to discover where last calls were made, no racking the memory (which will not remember) whether Mrs. So-and-So was called upon, whether she was home or absent, or when the call was made. The advantage of such a method can only be fully understood when it has once been tried. It automatically holds the pastor to his work and guides him in its accomplishment.

There are innumerable calls which do not fall within such systematized plans—the sick, the aged,

the unfortunate, the strangers. The same card, filled out with these and dated, covered this extra labor in a pastoral way, and provides the record one should have of such calls. Ofttimes the follow-up of persons missed in regular visitation can be combined with these calls and so time saved.

In any considerable city, or in new territory, it is important to know just where the streets designated meet main thoroughfares or branch from one another. In visitation it is the writer's practice to note where each street may be found in relation to main thoroughfares, or others which must be traversed in order to reach them. This record appears under the street name as follows:

Lexington Avenue
(110 Main Street)

or

Shaw Avenue
(175 Lexington)

or

Jacques Avenue
(off 100 Piedmont, off Main-Pleasant)

For the pastor using a car such a guide is exceedingly helpful. There is little time, in a machine, for investigating street signs (many missing), but the ever-present guide of the street numbers indicates where the next stop must be made.

The break-down in such a plan will fall in the failure to file the cards with their information, to permit them to accumulate with incidental matter in the pockets and suffer the consequent confusion and loss, but systematically prepared, followed, used and filed, this type of pastoral record is a model and will repay all the labor of its preparation a hundred times over in convenience, results and information concerning this important duty of the pastor.

The Voices that Call: A Song Sermon

REV. HERBERT L. PRICE, Waldoboro, Maine

(*Author's Note*—Filling the country church on an inviting summer evening is a difficult problem for the rural pastor in these days of the automobile. For a long time the approved procedure was to scold those who came because of those who did not come. Pastors have found it easier to preach philippics against those who were careless in church-going than it was to get up such Sunday night programs, with such talent and facilities as they possessed, as would fill their churches with interested listeners. But the rural pastor in the summer-resort regions often has very unusual talent among the summer visitors who come to enjoy the cool rest of the country on their vacations. Many of these are church workers at home and are glad to be such in their summer homes. Even those who are not workers at home will often take responsibility for a short time in their vacation homes where they have much time to spend.

Such is the case in my parish. There comes into our midst a family of professional musicians, teachers of vocal and instrumental music. They are devout church-goers and always most graciously glad to play and sing.

In reading "Capturing Crowds," by Roy Smith, I was struck with the uniqueness of the idea of illustrating a Sunday evening sermon by various appropriate songs, given during its progress. I decided to have the songs sung continuously instead of at intervals as Mr. Smith suggested. So I arranged with the daughter of this family and a girl-friend of hers to sing through the whole of the sermon, eleven different gospel songs in keeping with the meaning of the words of the sermon then being spoken. Timing my talk to their singing to make sure that the right words were spoken while the right verses were sung, I gave the following talks, while the singers standing under the halo of the one electric light burning in the church

during the sermon sang the songs indicated. I spoke from the darkness, symbolizing the voice Divine. There were no pauses during the sermon or between the songs.

The service was most successful. Although no notice of the "Song Sermon," as it was called, was given until the preceding Friday night, there was an hundred per cent increase over the largest former attendance of the year. We could not have seated more than ten or fifteen additional.—H. L. P.)

(A singer sings the first verse of "Yield Not To Temptation" as the pastor says:)

Today is a day of multitudinous and conflicting calls—pleasure calls, work calls, business calls, home calls, night calls, day calls, happiness calls, sorrow calls, selfishness calls, sacrifice calls, sin calls, Christ calls. Thousands of varied calls for help, attention and time assail our modern ears. Which demands shall we obey? We cannot obey them all, for many entice in opposite direction. It is said that the Indian wishing to hear any sound made by something moving at a distance could do so marvellously well by placing his ear to the ground. He could hear the gallop of horses or the far-off footsteps of men. He could hear the rustle of leaves, as a field mouse scampered by, or the slight swish of the grasses parted by the stealthily moving reptile. He could hear earth's noisy calls; but their self-made nearness seemed to deafen his ears to the calls of heaven.

(The singer gives the second verse of "Open My Eyes That I May See," which begins, "Open my ears," as the pastor says:)

The Indian with his ear to the ground hears the tramp of beastly hoofs, but not the passage of heavenly wings. He hears the rodent coming forth from his narrow hole, but not the mighty wind passing from great unknown to great unknown. He hears the angry buzz of the bee and loses the lilting song of the lark. But, when the Indian stood erect, he heard the sigh of the wind in the tree-tops, the musical songs of the birds and all the melodies of heaven.

(The singer sings the first verse of "Open My Eyes That I May See," as the pastor says:)

With ears, and therefore, his eyes to the ground he could see only the brown earth, rough trees, the rotten logs, the hard and ugly rocks hiding treacherously under the moss. He could see crudity, filth, decay, harshness, but nothing of those things which spring from these and above these. He could see waste matter and the lowest forms of life. He could see the ant-hill, but not the mountain. He could see the cricket's hop, but must miss the graceful sailing of the birds. He could see the ugly caterpillar destroy the defenseless leaf; but he missed the swift swoop of the falcon. He could see the crawl of the earth-worm, but not the winging flight of the eagle.

(The singer sings the last verse as the pastor says:)

But when he stood erect he could see the blue sky, the white purity of the clouds, the dazzling glory of the sun. Or, perhaps, he could see the golden gleam of the moon, making a heavenly

street across earth's water. He could see the questioning eyes of the stars, and the clouds that hide but cannot quench their light. He could see the mysterious waving of the birch, silvery in the moonlight. He could see the mystery of the mantle of night. The Indian with eye and ear to the ground would worry over the parched grass and the drying spring, while the rain-clouds gathered overhead. He would fret for fear of losing his way in the blackness while above him were all of heaven's guiding lights.

(The singer sings the first verse of "Home, Sweet Home," as the pastor says:)

We long for that which we have not. The grass just on the other side of the fence looks greener to the animal. Foolish animal! Yet those who live on the tops of the Palisades must go to Norway to be awed by mighty cliffs. Foolish folks! Folks who live in the very shadow of Bunker Hill have never climbed its monument, but long to ascend the Statue of Liberty. People who live amid all the color of the canyon country must travel to the tropics in search of gorgeousness. The beauty that is away from home and the pleasure that is just outside of virtue seem more attractive. A great milling mob is this world forever searching abroad for that beauty and happiness which lie just around the corner. Foolish folks!

(The singer sings verse two of "Master, the Tempest Is Raging," as the pastor says:)

It is sad to say that men are forever carefully separating the chaff of life from the wheat and taking the chaff. Men are forever scrupulously refining the last bit of gold from the dross, and then leaving the gold for the dross. The world offers them the fool's gold of vice, while Christ offers them the pure gold of everlasting life and happiness. And yet they are choosing fool's gold. They are gorging on sin instead of enjoying happiness. They are indulging in wild orgies of shameful pleasures in an attempt to forget sorrow and sin for the moment, instead of facing and conquering them for all time. Fools and their gold! Why must youth seemingly be wild? Why must the child always be burned by the fire before it will beware? It must be that we learn very slowly from our own experience and almost never by the experience of others. Why must youth see on themselves sin's sully stain before they will believe and heed? They say they can "take it or leave it alone." "Ah! "Take it or leave it alone!"—there lie the treacherous shoals of ruin hiding beneath the angry waters of conceit. And over them are strewn the wave-broken wrecks of the good ships Beauty, Talent, Ambition, Friendship, Love, Home and even Life itself, wrecked because their conceited captains thought they could guide their ships safely where others broke on the reefs!

(The singer sings the third verse of "What Shall the Harvest Be," as the pastor says:)

O, sower of useless "wild oats," your wild oats, as weeds sucking the garden's strength, take from the world talent and return to it nothing. Your wild oats thrive on the fallen forms of virtue.

Where your wild oats grow, evil and deadly fumes of disease and vice and crime poison all that is useful, beautiful or pure.

(The singer sings verse one of "America, the Beautiful," as the pastor says:)

We are Indians today with eyes and ears to the ground, seeing ugly and loathsome worms and thinking them beautiful because we have never lifted our eyes to see the true beauty of heaven; hearing harsh noises of this world and responding to them because we have never lifted our heads to hear the beautiful, powerful, challenging calls of heaven. But let us stand erect, with eyes and ears open to Divine views and calls, not pressed closely to earth lest we should see and hear the beauty of heavenly things and answer their call. If we but stand erect in the strength of our manhood and womanhood the sinful calls of earth will fade to a murmur before the strength of the righteous calls of God. Let us stand erect. Let us rejoice not merely in physical thrills, but also in spiritual thrills. I do not say that all earth is ugly and sinful, but only that, which being seen or heard, shuts out seeing and hearing God. For sin, tersely defined, is that which separates men from God.

(The singer sings verses one and two of "Beautiful Isle of Somewhere," as the pastor says:)

For the beauties of the earth can best be appreciated when we are not so close to them that they blind our eyes and stop our ears. The true music of the earth can best be heard when our ears are not too deafeningly close to the cricket's monotonous tune. If we stand erect we can enjoy all the beauties of earth and see also the glories of heaven. For to every beauty of the earth there is a glory in heaven. And is it not a shame for us to be lost in admiration of the beauty of the lily, while the full glory of the northern lights played around us unnoticed? There is beauty in the rose; but there is glory in the sunrise. The freshness of the grass cannot compare with the azure of the skies. The artistic beauty of color in earthly paintings can never approach the glory-shot tints of the sunset.

But the greatest, most glorious beauty of all is neither in heaven nor in earth; it is in both. For although the red rising of the sun is beautiful, it is never so gloriously beautiful as when it crimsones the waters of the lake. It is when heaven glorifies the beauty of earth and when earth reflects the glory of heaven that man's soul is thrilled and awed. Likewise, although human talent is often great, and human form often beautiful, and human character often wonderful, it is God that glorifies us. Only when the glorious light of heaven transfigures us do we become truly beautiful. Only when God's quickening Spirit enters do our talents and characters become truly and marvelously worthwhile and a blessing to humanity.

(The singer sings verse one of "All Hail the Power of Jesus' Name" as the pastor says:)

Heaven rules the earth. The trees bend before the breeze. The seas are lashed into waves of white-capped wrath by the fury of the wind. The clouds withhold rain and the earth is parched.

Then they deluge the land and all is swept away on an uncontrollable flood. The thunder rolls and earth trembles. The lightning strikes and earth suffers. The tornado, the tempest, the cyclone, the hurricane, hurl themselves upon us to twist and torture and kill; and the earth is helpless! Likewise, God rules the lives of men who are:

"But helpless pieces of the game He plays
Upon this checkerboard of nights and days.
Hither and thither moves, and checks, and slays,
And, one by one, back in the closet lays."

The only way for you to be happy is to obey God. You cannot disobey the laws of God and live any more than you could disregard the laws of electricity and keep from being slain. Unless you do your best to obey and follow Him, the Ruler of all, you will bring upon yourself an unhappy life and a Saviourless death. For he is King of kings and Lord of lords.

(The singer sings verse one of "'Tis So Sweet to Trust in Jesus," as the pastor says:)

The Christian today is on a rainbow search for the pot of gold called perfection, which is always just at the end of the rainbow. He will never get it, thank God! For that would end the joy of his search. And who would exchange the rainbow for the gold? How beautiful are the rainbows of Christian living, spanning the high heavens of a joy so great it can only be seen after a storm of tears! For in the light-filled rainbow of a Christian life you see the pilgrim pass from the red lusts of bloody and unsuppressed hate to the orange glow of a temper controlled by the Holy Spirit, and finally to the pure gold of a Christian, brotherly, all-embracing love. For in the radiance of the rainbow the envious, back-biting green quickly shades off into the blue of loyalty, the azure of devotion, and the violet of loving and helpful service.

(The singer sings verse one of "Jesus Is Tenderly Calling," as the pastor says:)

The beauty of the rainbow surpasses all the colors of the earth. The rainbow life is more thrilling and glorious and wonderful than any earthly thing. The exquisite radiance of the rainbow calls you to come within its transfiguring beauty, that your sordid life, too, may glow with its gold of love and violet of selfless service. Will you not heed the call of beauty, the call of duty, the call to everlasting, joyous life? Or are your ears too close to earth's discordant noises to hear the melodious calls of heaven? Are your eyes too fascinated by earth's ugliest orgies to see the attraction of heaven and the beauty of God? You must answer either call of earth or call of God. To which will you say no? To which will you say yes?

(The singer sings verse one of "O Love That Will Not Let Me Go," and the pastor says:)

The love of God will not take no for an answer. The call of Christ is insistent. Away from the rainbow road lie the thickets of tormenting

temptations, the sinking sands of despair, the over-whelming flood of sin. But take the rainbow road and your life will pass from beauty to beauty,

from joy to joy, because from service to service. Heed the call of the voice of love—the love that will not let you go!

Magnet or Ministry?

REV. RAYMOND W. SETTLE, Slater, Missouri

One of the questions which the big city and many small town churches must face is how far they can or ought to go in competition with agencies which are doing purely social work. In the struggle to gain recognition and hold prestige many a church has eagerly, if not always wisely, adopted with more or less of an attempt at adaptation every sort of a social machine or program of which it has heard. It must be said that in many instances church programs have become so elaborate as to preempt more than their share of work or attention. It is not at all uncommon to find churches with elaborate programs for relief and philanthropic work, charitable work, social settlements, hospitals, dispensaries, gymnasiums, playgrounds, day-nurseries, and now the church with apartment hotel accommodations is being developed in some of our large cities. Still others appear to have dedicated themselves to the task of competing with theaters, parks, etc. Indeed, no type of interest develops but that some church will attempt to adopt at least its mechanism with the hope that none of the interest in it may be lost in its transfer to the church-field. This has been seen in the Boy Scout, Campfire Girls and Woodcraft movements for boys and girls in their 'teen ages, and clubs and societies of various kinds for older people. It does seem that if an interest be manifest in anything some churches and pastors frantically set themselves to the task of transferring that interest to the church, or at least to use that interest as the basis for a spiritual appeal. This raises the question of whether these multitudinous activities are a means of ministry or whether they are merely magnets of more or less doubtful drawing power.

The question to be determined is that of the essential task of the church. This being clearly established all questions as to what is right and proper along the line of activity will be answered. The best and clearest answer to this is to be found in the ministry and messages of Jesus himself. The whole matter of his motives was summed up in his own words when he said, "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Evidently his purpose was not to get, but to give; not to gain a crowd, but to give to the crowd; not to attract attention, but to render a vital service. The methods he used were characterized by their simplicity. Sensationalism and flamboyant advertising were unknown. The greatest sermon ever preached was neither placarded about the country nor announced beforehand. The record of its deliverance is simply this: "And seeing the multitudes, he went up into a mountain; and when he was set, his disciples

came unto him: And he opened his mouth and taught them." Without organ or anthem, doxology or prelude, or any other attempt to intrigue the jaded passing interest of the crowd, he delivered a message that has charmed and challenged the world for nineteen centuries. The number of people who heard his message never troubled the Master.

It is to be feared that many churches have failed to become imbued with Jesus' ideal of service. To be sure, the people must attend before they can be benefited. But is there not danger that many will follow for the sake of the loaves and fishes? The blind, the lame, and the sick all followed him for the sake of the blessing he alone could bestow, while others followed out of curiosity. It is significant that they all followed him for the sake of blessings he bestowed upon some and would gladly have bestowed upon all. He gained his hearing, not by any program for social amelioration or by pandering to the depraved tastes of the multitude, but by the force of the Gospel which he preached. He labored, not to give men better homes in which to live, nor to provide more wholesome entertainment, however worthy these things might have been, but to lead from sin to righteousness. The agony in the garden on that fateful night before his crucifixion was not induced by the fact that the poor were oppressed and widows' portions devoured, but by the awful consciousness of a world's sinfulness. Whatever he did, whatever he said all tended toward the furtherance of his one great aim, the salvation of men's souls from the power of sin.

The supreme task of the church then, if it is to worthily carry on the work of her Master, is to minister to the souls of men. This one aim should dominate everything she does. Anything that furthers this work may be admitted. If a program for social betterment makes it possible to reach the souls of those whose condition in life is to be bettered, all well and good. If the organization of a troop of Boy Scouts, or Campfire Girls serves as a medium through which to accomplish the real task of the church, it should be organized. If the establishment of a hospital, dispensary, or day nursery enables the church to reach out and bring the lost sheep into the fold, then they should be established. If however, as sometimes seems the case, these things interfere with the accomplishment of the supreme task, the sooner the church dispenses with them the better. If they are used merely as magnets their value lies chiefly in their ability to draw people unto themselves. If they are made a means of vital ministry their value is untold.



The Expositor

Editorial Confidences

G. B. F. HALLOCK, D.D., *Editor-in-Chief*

FOURTH OF JULY

It has been well said, "Christian citizenship is simply an application to modern life of the teachings of Christ." It has to do with all that concerns our social life and not merely with voting. "The noblest motive is the public good."

Independence Day, the Fourth of July, is observed in every state of the Union and the District of Columbia as our one great, distinctive national holiday. And this is as it should be; for the event which is celebrated is beyond question the most important in the history of the United States. Every true patriot loves his country. He wants it to be great and free. But do we all recognize the close connection there is between national righteousness and national well-being, national permanency?

There is such a thing as national righteousness. Nations can have character as well as individuals. Gladstone rightly held that international conduct was subject to the same law of right as conduct between individuals. President McKinley held the same view as to our duty to Cuba. And national righteousness is not a matter merely between different nations, but it has to do with the conduct, the legislation, and the public administration of each nation. A nation may keep faith or break faith with other nations or with its own best traditions.

There is peril in unrighteousness. History seems little else than the record of the rise, the decline, and the ruin of nations. Is it not, therefore, bold optimism to affirm that our beloved land is sure to prove an exception to the law of six thousand years? It will not prove an exception unless it prove an exception in character. A nation's worst foes are not from without.

The real source of a nation's greatness is in the individual. A nation made up of righteous people is a righteous nation. It is the political unit, the single citizen, that in the end proves to have molded the character of his times and decided the destiny of his nation. And when we look for the fountain of this power in the man, we find it not in his physical nature, not in his mental powers, but in the life of his soul. The degree of the development of the life in the Spirit is the exact measure of a nation's security and strength.

The reward of national righteousness is national permanency. "If ye will thoroughly amend your ways and your doings, then will I cause you to dwell in this place."

A nation should grow just as God's kingdom

grows, by increasing respect for, and intelligent loyalty to, high and helpful principles. It may be that our nation has not grown in that way; but it may. It is our plain duty to make it grow in that way.

We can serve our nation by promoting intelligence. Ignorant citizens are a menace. We can serve our nation by leading honest and industrious lives. We can serve our nation by following wise leaders. We can serve our nation by daring to do what we see needs doing.

We believe it was wise forethought in our fathers which led them to set apart Independence Day for yearly observance, when the attention of all our people would be turned toward a review of our past history and toward a consideration of questions bearing on our future national interests and welfare.

FIRED OUT

In the time of the Great War I saw that five French warships shot themselves silent. It is a rare thing on a battleship, but it is a very common event in daily life. Men are often put out of commission by firing too much and too long. Sometimes even ministers do that. They are fired out. Were it not for the summer vacation, which fortunately has become such a great institution, I really don't know what the national death rate would be. It certainly would be much higher than it is. It is good for health, and it gives an opportunity to see the beauty of the world.

We are all in danger of over-fatigue and mental atrophy. Mechanical, monotonous work is the lot of the great masses of the people. Our danger is that we may rot at the top, that the mind shall die slowly, and the mind is the great creator of the body and of our conditions, and indeed of everything that appertains to us. Loafers do not live at all—they exist, nor are they even the long-lived ones. Work the mind in other ways; have many interests in life, and monotony of toil can be left behind when the toil is left behind.

MEET FOR THE MASTER'S USE

Meekness is followed by ministration. Sanctification is followed by serviceableness. Paul tells his young friend Timothy that he is not to be surprised if not all who profess religion honor it. He tells him not to be discouraged because some professed Christians had been led into dangerous errors. He says that in a house there are all sorts of vessels, some to honor and some to dishonor,

and adds that if any will endeavor to free themselves from all that is base and impure they shall become vessels fit for the Master's use. He is desirous that Timothy shall be such an one, and gives him various directions concerning the kind of conduct he should manifest. He is to flee youthful lusts. He is to follow righteousness, faith, charity, and peace. He is to avoid discussions over foolish and trifling questions. He is to be an example of gentleness and meekness and is to show great patience in the instruction and influencing those of a different character. So would he be a vessel to honor. So would he become fit to be employed by Christ in promoting his work in the world.

A vessel unto honor is one meet for the Master's use. Such a vessel is marked, sealed, stamped. It has on it the "hall mark" which denotes the purity of God's golden vessels. The "seal" which God stamps upon every consecrated soul is this: "The Lord knoweth them that are his." Being God's the man is "careful to depart from iniquity", from all sorts of sins. "If a man therefore purge himself from these he shall be a vessel unto honor."

A vessel meet for the Master's use is also a clean vessel. For the Lord will not use filthy vessels, of whatever material they may be made. We must be sanctified, we must be cleansed, before we can be meet for the Master's use. If a man cleanse himself he shall be a vessel to honor.

The more of holiness the greater the fitness for service. The more of holiness the more the Master can and will use us. Throughout the whole of the Scriptures we find that whatever God sanctifies he uses in his service. Holiness and selfishness, holiness and inactivity, holiness and sloth, holiness and helplessness are utterly irreconcilable.

HELP YOURSELF BY HELPING OTHERS

In working to save others we do the most good to ourselves. The Alpine traveler who carried his freezing brother saved both the other and himself. In the effort to carry the other man new warmth of blood was forced into his own veins, and he was enabled to go on until a place of refuge for them both was found. The miser who was going to drown himself found two sovereigns in his pocket, and thinking it a pity to waste so much money gave them to a poor woman who was starving for bread. When he saw how happy the pieces made the mother and her children he be-thought himself of how much happiness he could occasion by all the hoards of gold and silver he had in his cellar. He gave up the idea of suicide and devoted the rest of his life to doing good. By saving others he saved himself. If your people are despondent, if their Christian life is ebbing low, find some Christian work for them to do. In helping others they will help themselves. In saving others, they will save themselves.

A PASSION FOR SOULS

Paul had a passion for souls. This passion was founded upon three facts or motives. First, his knowledge of men's sinfulness and need of the

Gospel; secondly, his sense of being debtor to those who knew not the Gospel; and, thirdly, his high estimate of the Gospel itself and its power to bless.

One source of this passion was the sense of need. Paul partook of the same passion that brought Christ to the earth. "The Son of Man came to seek and to save that which was lost." Our Saviour came because he saw that we needed saving. Paul was ready to preach the Gospel to those who were at Rome also, because he knew how sinful they were and how much they needed saving.

Another source of this passion was the sense of obligation. "I am debtor." Paul had the Gospel, and he knew that the Greeks and the barbarians, the wise and the unwise, had it not. When the great Mill River dam broke a man exclaimed: "Some one has got to let the people know!" He dashed down the valley, horseback, at tremendous speed, and warned the people to escape to the hills. This man had the knowledge. He felt debtor to those who had it not. It is the same motive that moves Paul. It resulted from the people's need, and from the fact that he possessed the message of salvation.

Another source of this passion for souls was the result of Paul's high estimate of the Gospel itself, and of his love for its Author, Christ. "So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also, for I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation."

Let us not overlook the way in which Paul came to his high estimate of the Gospel. First, he had felt its power in his own experience. He knew whereof he spake. He had been a proud persecutor. We would have said, "Why, nothing in the world can arrest that man!" But on the way to Damascus Jesus met him with the Gospel. Paul fell to the ground, trembling and astonished. He felt its power.

And he had witnessed its power in others; in the jailer, in Lydia, in Sergius Paulus, and in multitudes of others in whom he had seen it do its work as the power of God unto salvation.

Paul knew why he was ready to preach the Gospel at Rome also. Paul knew why he was not ashamed of the Gospel of Jesus Christ. For one thing, it was Christ's Gospel, and he was not ashamed of its Author, Christ. Then, too, it was "power." It was the "dynamite of God." It was the power of God, not to destroy, but to save—"the power of God unto salvation."

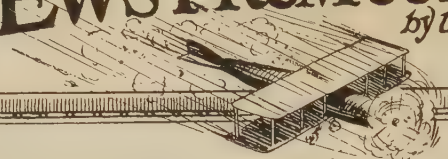
Let us bear in mind the world's need, that we have a message and are debtors to those who know it not, and that the Gospel is a saving power, and we too, will begin to have Paul's passion for souls.

For Every Member

When I joined the Church I joined the duties as well as the benefits of the Church. I belong to the collection envelope just as much as to the pews. I must accept the responsibilities as well as the privileges of the Church. I am glad that I can have a part in carrying on the work of the Church.

VIEWS FROM OUR AIRPLANE

by the
Sky Pilot



PREACHERS AND MILLIONAIRES

We have a population of 112,000,000 in the United States and there are over 200,000 preachers. According to Mr. Babson's figures 5,000 preachers produce one per cent of the millionaires, while it takes 1,863,333 of the general population to produce one per cent of the millionaires. That is preachers' sons produce, in proportion to their numbers, 275 times as many millionaires as do all the rest of the population of the country, including business men, financiers, professional and laboring men. What is the explanation? We think it is "the blessing of God, which maketh rich and addeth no sorrow"—and the meek "inherit" the earth.

WORSHIPFUL SERVICE

If the service of the average church is to be kept worshipful, it is essential that the music be kept worshipful. Music forms so increasingly large a part in the modern church service that if music be lacking in worshipful feeling and quality, or if, technically correct, it be lacking in the spirit of reverence, aspiration and reality, no other factor can keep the service wholly worshipful for a sensitive worshiper.

A PREACHER'S ADVICE TO PREACHERS

Dr. H. C. Morrison, who has become more than a voice to Glasgow or to Scotland, but a voice to the religious world, has this appeal to preachers of our day: "This generation of rollicking, dancing, card-playing, theater-going, God-forgetting, Christ-rejecting sinners needs to hear some honest preaching, preaching that deals with sin and the punishment that sin will inevitably bring. It does not need to be abused, but it does need faithful, earnest, fearless preaching on God and his attributes, his creation of the world and his rights in it. His creation of man, his love for him, and his right to rule over him and guide him, ought to be faithfully urged upon this generation. There is a great need for preachers who have no desire for ecclesiastical office, for the applause of men, for the wealth of the world, for ease of body, for an escape from the reproach of the cross; but whose universe is filled with the presence of the infinitely holy God, who walk in awe of him and worship him in the beauty of holiness."

On and on, like a torrent, the great preacher continues to pour out his soul and plead for men "who will insist that Jesus Christ is able to save from all sin, that his kingdom is spiritual, and that the Holy Ghost should dwell in his people." It is a refreshing word from one who ranks as a prince among the preachers of our day.

THE TRUTH, THE WHOLE TRUTH

There is an analogy between the preacher in the pulpit and the witness on the stand which is so close as to amount almost to identity. The witness is under oath to tell "the truth, the whole truth and nothing but the truth," and the preacher from the time of his ordination is under solemn vow to combat error and preach positive, saving truth; he may not even keep quiet if his silence is likely to be interpreted as approval of error or as a denial of the truth.

THE MINISTER AND HIS BIBLE

The minister will study his Bible for at least four purposes:

1. A personal purpose. That he may understand God and his thoughts more perfectly and that his own life may remind the world more radiantly of Jesus.

2. A practical purpose. That he may be able to meet every difficulty of anxious inquirers and lead them to an intelligent acceptance of Christ.

3. For a teaching purpose. Every minister should arrange for one night each week to be given to his people specifically for Bible instruction.

4. A preaching purpose. It is a mistake to preach from texts taken out of their contexts. Therefore it is necessary for a preacher to have a broad outline of the book from which he takes his text.

THE MINISTER AND HIS PRAYER LIFE

The apostles gave themselves "continually to prayer and the ministry of the Word," Acts 6:4. Notice that prayer came first, the ministry of the Word afterwards. The pre-eminence of Christ will surely result in the pre-eminence of prayer. A minister cannot successfully work until he can successfully worship. Those who pour out their lives for others must know how to pour out their hearts to God. Pulpit power has its roots in private prayer.

CYNIC AND PRODIGAL

The cynic may sneer all he wants to about "braying preachers," amusing himself with the implication in the word "braying," but the fact is that if it were not for the preacher the world would go to destruction and even the life of the cynic would be unsafe.

Not long ago Minneapolis gave a public and official welcome to John Callahan, chaplain of the Tombs Prison in New York City. Thirty years ago this man was ordered to leave Minneapolis because he was an undesirable citizen. The message of those "braying" preachers reached and

won him, and made of him a man and a maker of men.

The gospel is still the power of God unto salvation. It is the one sure road out of the depths. Those that spread soft soap on the path of life and cause men to fall have little to be proud of. On the other hand, the church has nothing to be ashamed of in her efforts to save the lost. Her work is her glory.

PREACHERS AND THEIR PAY

Whatever connection there is between preaching and the money which the preacher receives, the money must not be considered a return for his service. He is not hired to preach as a man may be hired to drive a team. Something in the relation lifts it above the level of compensation—so much so, indeed, that any man who thinks of his work in terms of the money he receives from it, falls into Jesus' designation of a hireling. Such is the abiding thought of Christians generally. There must be shepherd love which forgets money out of love for the sheep, even though there may be a money transaction involved in the life of the shepherd.

It should readily be agreed that men who preach the gospel may live of the gospel. Their salaries are not compensation; they are provision for living. A minister who really serves the inner lives of his people never can be paid for his service in physical coin, but he can be enabled to live while he is doing it. His salary is to set him free for a work which cannot be balanced against money.

SOME ECCLESIASTICAL DON'TS

1. Don't try to please everybody. Whenever you hear of a man preaching so as to please everybody you may safely set it down that he is not pleasing his divine Master.

2. Don't try to be eloquent; only try to be simple. Trying to be eloquent often leads speakers to say very ridiculous things. The intelligent listener is never deceived into taking sound for sense. So never let your stream of oratory carry you into high-sounding and mixed metaphors. "I smell a rat; I see him in the air; I'll nip him in the bud!" Take warning!

3. Don't offer to other people manna of which you have not tasted yourself. Feed your own soul. Let nothing interfere with, or cause you to neglect, your own spiritual life. Nothing can justify it. Nothing can compensate for it. You owe it to God, to your people and to your own self.

4. Don't be a messenger without a message or a preacher without a doctrine. "Preach the Word."

Believing in the Trinity

Daniel Webster had been attending a service in a church in Boston where they stood strongly for the fundamentals of the faith. Coming from the church he was met by a man who said to him, "So you have been to the church where they teach you that three times one is one?" Mr Webster replied solemnly, "My friend, you and I do not understand the arithmetic of heaven."

THE POWER OF "OLD GLORY"

Among the memories of my childhood days is the following. During the first presidential campaign of Wm. McKinley, a group of his comrades of the Civil War was touring the country in his interest. Among them were such noted men as General Sickles and General Howard. The tour was made by a special train to which was attached a flat car upon which were placed some of the artillery implements of the war of the Rebellion. Passing through the towns they would shoot up into the air. Great was the excitement among the boys of my age, and older folks too, when we heard that this special train was to pass through our town of Cherry Valley, Illinois. The Republicans of the town were very anxious that the train should stop and a few words be spoken to us by the veterans on board. But information gleaned at the station gave no hopes of the train stopping at as small a place as Cherry Valley.

But Dr. F——, an ardent Republican, was not satisfied with this arrangement. After trying in vain to get orders for the train to stop he hung the Flag of the United States across the track. He then sent the following message to the special train, "We have hung 'Old Glory' across the track and we dare you to run over it." Needless to say, those men who had followed the starry banner through shot and shell couldn't think of running down the old flag.

In like manner the minister of the Gospel is holding the blood-stained banner of Jesus Christ across the track of men and women who are on the railroad that leads to darkness and despair. In words as clear and distinct as this message was, he is appealing to the sinner to consider the cause of Christ. Yet many are disregarding the appeal and carelessly running over the banner of the dearest Friend the old world ever had. But, thank God, there are others who heed the call, who, like the men in my story, stop and give consideration to the appeal and then go on with Christ on board.—*Rev. O. H. Bloomster, Lander, Penna.*

Clipped Wings

What a helpless creature is a bird with its wings clipped! A man took from his flock a chicken that used its wings to fly out of the yard in which he placed it. With a pair of sharp shears he clipped the tips of one of its wings. After that it never flew out into the wide open space beyond the fence; it tried, but those poor clipped feathers kept it down near the earth.

What a tragedy to be born for flight, and yet to be held down to the ground by clipped wings!

There are men who are hampered in their efforts to do the things which God intended them to do because of wings clipped by sin! Their ambitions are spoiled because of some lapse of conduct, some night of revelry with base companions! Many are fitted for eagle flights in the world of business, religion, or literature, but are doomed by evil to follow life's darkest pathways. It is easy for one to ruin his own powers of mind and body.—*E. L. Vincent.*

The WAYSIDE PULPIT

BULLETIN BOARD SLOGANS

BULLETIN BOARD SLOGANS

Your flag flies no higher than your heart.
Your flag looks best over a school house.
The flag shines fairer as we serve better.
Old Glory doesn't need praise as much as loyalty.

Your flag is never lifted higher by race prejudice.
You can't expect any law to enforce itself.
The wicked flee when no man pursueth, but they make better time when some one is after them.
Exalting goods above human good is the essence of materialism.

Padlocks, burglar alarms and prisons are reminders of the reality of sin.

The Lord prepares a table before his children, but too many of them are always on a diet.

Better a fence around the top of a cliff than an ambulance down in the valley.

There is always room at the bottom no matter how large the crowd.

The other fellow's weakness is probably no worse than our own but of course it looks worse.

It's all right to have wheels in your head if like Stephenson and Fulton and Ford you can get them out and into human service.

Counterfeit kindness is soon washed out in the laundry of life.

The reckless driver is not the wreckless driver—with either auto or life.

What's the matter with the church? Nothing but you and me and the rest of us.

Cheerfulness is what greases the axle of the world: some people go through life creaking.

One example is worth a thousand arguments.

He who serves his brother best, gets nearer God than all the rest.

A human puff-up becomes a human blow-out.

The road to success is never made shorter by crooked work.

We never fully believe a prophet until he has been stoned.

It is a rare gift being frank without being brutal.
Good deeds are good impulses crystallized.

Idleness is the greatest thief in or out of jail.

Real mourners will be few at the funeral of the man who lives chiefly for himself.

There is no habit that contributes more to the broadening and softening and refining of character than does the habit of regular church attendance.

Some say they can worship God at any time and anywhere, so do not need the church. Unless you worship at some time and somewhere you will soon worship Him no time and nowhere.

If no one united with the church for a generation

the church as a visible institution would be blotted out.

Suppose we follow your course and let the church die; what organization will take its place?

To abandon the fellowship of the church is also to abandon the Apostles' doctrine and prayers—the first step wrong.

Why go to church? Because it is the pillar and support of the truth.

You are human and therefore need the Divine help which God has committed to his church.

The church is the avenue in which men and women can best walk the Heights of God.

The church is the store-house of God's richest blessings for the soul.

The Church: Here, O my Lord, I see thee face to face;

Here drink with thee the royal wine of heaven;

Here feed upon the Bread of Life,
Here feel the calm of sins forgiven.

Some night thy soul shall be required of thee,
Then whose shall all these excuses be?

An excuse is something given to conceal the real reason. Go to church tomorrow.

Why forfeit the best helps in life? Go to church tomorrow.

Mud Forts

An army officer explained why a sand bank makes the best defense against the enemy's bullets. The bullets and shells sink into the sand without producing any shock. There are no flying splinters to cause injury, and, what is more significant, the bullets that imbed themselves in the sand only strengthen the defense. They become a part of the fortification and thus help to stop other bullets. That is quite suggestive of another form of defense provided for those who are fighting for righteousness. It is not a sand bank, but a combination of faith and purity which cannot be splintered or shattered by any missile that may be hurled by the adversary. Criticism, slander, or falsehood only strengthens the fortification. It is only when the man forsakes this moral defense and depends upon the methods used by the adversary that he is in danger. No one can cope with the devil in the use of the devil's weapons, and the devil cannot cope with the man of faith in the use of his means of offense and defense. The moral is that the upright man should keep within his own defense and not attempt to imitate the adversary's method of warfare.

Methods of Church Work

REV. E. A. KING, D.D., Editor

The month of July is almost always a problem to the city as well as the country minister. Church members, as well as members of the congregation, have a way of moving out of town or of going on week-end jaunts in July. In spite of everything this is a slump and it must be faced one way or another. *The Expositor* wishes to help at this point by suggesting ways and means out of the difficulty.

The editor of the Methods Department desires your co-operation. If you will send accounts of your summer work it may help some other brother who has a difficult field. Send us copies of your church calendars, printed programs, and accounts of your vacation, picnic and out-of-door activities. If you have tried athletics successfully to win the boys and young men to your church, let us know how you did it. It may help a great many others. Send everything of this nature to Rev. Elisha A. King, 1618 Drexel avenue, Miama Beach, Florida.

VACATION THOUGHTS FOR YOUTH

Rev. Harry S. McCreedy, pastor of Plymouth Church, Oakland, Calif., printed the following caution about the use of a vacation on his church calendar:

My Vacation

"Time is a tool—remember that. It is a loan, a loan that is meant for use—and the time book of the world is carefully kept. At the beginning of a holiday a friend asked this question: What are you going to do with your vacation? He did not ask, Where will you spend your vacation? or, How will you spend it? but, What are going to do with it? Rightly, he regarded time as a tool, and I was gratified that he supposed that rocking backward and forward on a piazza, or manipulating gears in an automobile, or even reading good books, was not my idea of using this fearsome opportunity of time. For indeed it is terrifying, this procession of days. I do not want to be a kill-joy, or to cast a shadow of too heavy responsibility on your vacation; but truly, if time is a tool, and if life is a loan, the age of—say fourteen—is not too early to ask this vital question: What rent am I paying to the Benign Landlord for the great loan of life? On this subject of wasted time, killed time (slow but actual suicide!) I quote a wise and thrifty soul who said, putting it into the quaint form of an advertisement: Lost! Somewhere, between sunrise and sunset, sixty golden minutes, each set with sixty diamond seconds. No reward is offered, for they are gone forever."—From *"Thoughts of Youth"* by Drury.

SOCIAL SERVICE

The church can do much to demonstrate its purpose to be of practical service in a community.

Plymouth Church, Los Angeles, Calif., holds a children's clinic for the neighborhood, which has been maintained for several years, where 300 babies have been examined. Frequent addresses have been given by specialists in a health conference. Contributions are sent to the Parent-Teacher's Association to feed under-nourished children.

A GOOD PICNIC PROGRAM

The Olivet Presbyterian Church, Evansville, Indiana, printed the following picnic program on its calendar. We reproduce it in part for its list of games:

Free Transportation for all Sunday School scholars up to and including Junior Department.

Races and Contests 10 a.m. Sharp

Be prompt if you desire to take part in these as they will be run off very rapidly. Prizes will be awarded the winners. Any one having won one prize cannot enter other races except Relays.

1. 25 yds., Beginners, Boys.
2. 25 yds., Beginners, Girls.
3. Peanut Scramble, Beginners, Boys and Girls.
4. 50 yds., Primary, Boys.
5. 50 yds., Primary, Girls.
6. 25 yds., Primary, Boys, Backwards.
7. 25 yds., Primary, Girls, Foot by Foot.
8. 75 yds., Junior, Boys.
9. 50 yds., Junior, Girls.
10. 25 yds., Junior, Boys, Sack.
11. 25 yds., Junior, Girls, Hopping.
12. 50 yds., Junior, Boys, Shoe.
13. 25 yds., Junior, Girls, Potato.
14. 50 yds., Intermediate, Boys, 3-legged.
15. 25 yds., Intermediate, Girls, Obstacle.
16. 50 yds., Intermediate, Boys, Backwards.
17. 50 yds., Intermediate, Girls, Obstacle.
18. 25 yds., Intermediate, Boys, Wheelbarrow.
19. Ladies—17 plus, Ball Throw.
20. 100 yds., Men—17 plus.
21. Obstacle, Nail Driving, Ladies—17 plus.
22. Obstacle, Sewing Buttons, Men—17 plus.
23. Obstacle, Collar and Tie, Couples—17 plus.

Class Relays—Fours—No Prizes

1. 25 yds., Primary, Boys.
2. 25 yds., Primary, Girls.
3. 50 yds., Junior, Boys.
4. 50 yds., Junior, Girls.
5. 75 yds., Intermediate, Boys.
6. 50 yds., Intermediate, Girls.
7. 100 yds., Men—17 plus.
8. 50 yds., Ladies—17 plus.

Then follow the names of three men, scorer, starter, referee, and one woman, chairman of prizes.

11:45 a.m.—Luncheon.

1:30 p.m.—Ladies' Baseball.

2:30 p.m.—Men's Baseball.

3:30 p.m.—Volley Ball.

Horseshoe pitching and other pastime games will be provided.

THE SUMMER BIBLE CLASS

There are localities where a summer Bible class can be taught by the pastor with profit. It might be held on prayer meeting night, or any convenient evening.

As along some lines there is a letting down of activities, now may be the chance to get a different set of people together. In some churches the winter activities demand all the people's time but during the summer they have some time free for social Bible study. In such a class there is an opportunity to get better acquainted and to discuss profitably many religious problems. The Bible Class can be made a medium of deepening acquaintance both human and divine.

There are several kinds of classes that may be held. One may study "The Literature of the Old Testament," by Julius A. Brewer; or "The Bible in English Literature" by Edgar W. Work; or if desired, Fosdick's "The Modern Use of the Bible." If a more spiritual study is preferred, take the Gospel of John for a text book. We are using this subject for our summer class. Any Bible can be used but we suggest "St. John" in the Modern Readers' Bible or Weymouth's translation of the New Testament, or "St. John" in The Century Bible series. One of these volumes should be in each pupil's hands.

Some teachers may wish to use "The Expositor's Greek Testament," volume on the Synoptics and St. John. The comments on St. John are by Dr. Marcus Dods. The text is in Greek, the comments in English. A useful book of illustrations to use with these is Peloubet's "Suggestive Illustrations on John."

Such a class might take a book on Bible characters or on the Christian life. Some pastors study missions during the summer. A class not requiring too much work could make good use of William Lyon Phelps's "Human Nature in the Bible" and "Human Nature and the Gospel."

Another rewarding course of study would be "The Meaning of Prayer," "The Meaning of Service," or "The Meaning of Faith" by Harry Emerson Fosdick. "The Christian Century for December 11, 1924, gives the story of "How I Came to Write the 'Meaning of Prayer.'" The last mentioned book, "The Meaning of Faith," was our constant companion in France during the war. Afterwards we used it as a text book in a class in California and then in a summer class in Florida and will use it again. It has proven itself a very wonderful aid to faith. By all means read it this summer even if you do not use it in class work.

A summer Bible class may be the glorious experience of this summer.

SERMONS FOR SUMMER

Rev. William Raithby, Petrolia, Ont.

"Cool Mountain Breezes for Hot Summer Evenings."

The Mountain Where God Speaks. Exodus 19:3; Matt. 5:1.

The Mountain of Vision. Deut. 34:1; Mark 9:2.

The Mountain of Fellowship Through Suffering. Gen. 22:2; Luke 23:33.

The Mountain of Decision. 1 Kings 18:19; Acts 1:11.

The Mountain of Victory. Joshua 14:14; Rev. 14:1.

MORNING TOPICS FOR JULY

Rev. D. E. McCurry, Brooklyn, N. Y.

Main theme: "God's Great Out-of-Doors."

Thunderstorms of the Bible

God's Promise in the Clouds.

The Strength of the Hills.

The Shadow of a Great Rock.

PRINT THIS ON YOUR CALENDAR

Rodger W. Babson estimates that at least 90 per cent of business managers are connected with churches. Speakers on industrial reforms say they would rather address church audiences than chambers of commerce or clubs, because church groups are more likely to contain the men they wish to reach.

SUMMER CHRISTMAS TREE FOR MISSIONS

Attention everybody! Forget the summer weather by coming out to our Summer Christmas Tree Service on Sunday morning, September 7th, 9:30 o'clock. A real tree will again grace our platform and the children are now busily engaged in making ornaments for the tree which will be sent to India to decorate the tree over there at Christmas time. Members of the congregation are requested to supply used picture post cards for our children to make up into wall-hangers to be sent over there. The older girls will dress dolls for the children in India. It will be a beautiful service bringing joy to us over here and bringing joy to the children in India when our gifts arrive. Invite your friends to this service. They will appreciate it.—*From Salem Echo.*

A SUMMER STORY HOUR

At Colorado Springs the pastor of the Presbyterian Church arranged a weekly story hour during July and August for children. Different members of the congregation told the stories.

HAVE A VACATION SCHOOL

When summer comes the Vacation Bible School offers an opportunity for service and enjoyment. The children of the community are always present and often with nothing to do. The public school closes, shutting them out into the streets, but they still need leadership.

The cost of a Vacation School is not beyond reach. Where all necessary equipment is purchased and teachers paid it totals only about \$250. If the school is a federated effort with other churches, the cost is not much for the individual schools. This budget allows about \$40 for supplies and salaries ranging from \$5 to \$12 a week for a staff of four teachers. The principal has to be

paid most. It is sometimes possible to get volunteer services. Lunches, picnic treats, etc., are extras. Sometimes the co-operation of a mission board can be gotten in the form of a worker whose salary is already provided by the Board. It is often possible to induce people to donate materials for the school. Such things as raffia and materials for making baskets, sewing, pasting, etc., may be given by individuals who are interested.

The Vacation School teaches Bible history in a simple way, seeks to have the children memorize Scripture, sing Christian hymns, and come to know what it means to be a Christian. There are habit-talks, talks on patriotism, duties at home and general instruction in practical things. There are games and work with hands, and opportunities for self-expression. The whole plan of the school is healthful, wholesome, and religiously constructive and practical.

Anyone who does not know how to organize and conduct such a school should read "The Church Vacation School" by Harriet Chapell. It contains helpful suggestions and outlines.

The Christian Board of Publication, provides a splendid set of pamphlets on the Vacation School, notably one on "Administration" and one on "Supervision." Almost every denominational headquarters provides books and pamphlets for the Vacation School, so there is no excuse for ignorance on this modern method of reaching the children of the community.

AROUSING INTEREST IN THE CHURCH

The Blaney Memorial Baptist Church, Boston,

Some churches issue printed posters and send messengers with announcements. The church and Sunday School picnic is one of the great events in the good old summer time.

THE OPEN OR CLOSED CHURCH FOR THE SUMMER

We have to face the question of what to do with the church during July. Shall we keep the church open or shall we close it during July? We have faced that question many times in country churches and in the small city church. If the congregations are small, if the minister has not had a vacation and does not see his way clear to get one, and if the people themselves attend services out of a sense of duty only, we believe only good could come to such a church if it closed its doors and gave the minister a rest during one month.

The heavy strain of a minister's life comes during the fall, winter and spring months. If he is obliged to work on month after month at his task, without a vacation, he comes to the next fall and winter season without vigor and freshness and the work suffers. A vacation or a change is a good thing for pastor and people alike for when they come back to work they come with more zest and accomplish much more.

One of the best ways to arrange this period of inaction is to deliberately decide beforehand when the work will stop and when it will be resumed. To let it drift and "peter out" is a bad thing for the church. It has been discovered by experience that a brief period of inactivity brings renewed heartiness to a weary church.



Mass., carries a full page announcement of its picnic on the last page of its Sunday calendar. It asks Where? When? Who? and answers in big type. It declares that there will be sports of all kinds and not a dull moment. Special features are announced calculated to arouse curiosity. In the center is this large cut of Brownies all on their way to the picnic. This may be had from the F. M. Barton Co., Cut. No. 465, price, \$1.00.

We do not think it wise to close the Sunday School though this has become a habit in many churches. We have found many children at Miami Beach who come with their parents for the winter who have no other Sunday School experience than what they get here. It is rather odd to contemplate such a state of affairs, but we are told that exodus of teachers and pupils from the hot city to the shore or mountain makes

it impossible to continue the Sunday School through the summer.

These are local problems, of course, and must be decided by the officers of the local churches, but we feel quite sure that there are always children enough in a city or a community to make a successful school. One of the best ways of solving this problem is through co-operation and federation of churches. There can be united services and combination schools.

There is another way out of the closed church problem and that is through the summer exchange of ministers. Instead of closing the churches, pastors may exchange pulpits so as to get relief from sermon making. This experience would freshen up the congregations and give the minister a chance for rest and recreation during the week. Vacations are absolutely necessary. We sometimes argue to ourselves that they are not, but they are worth all they cost and every minister should get some kind of a vacation during July or August.

OUT-DOOR MEETINGS

There is nothing more pleasant than out-door meetings in the summer time. To be out of doors, free from the close stuffy inside rooms is a relief. To sing out of doors is a pleasure. Many churches take advantage of warm Sunday evenings for this purpose.

In small towns union Sunday night meetings are very enjoyable. The churches combine their choirs, and the pastors take turns in preaching. The members of the different congregations see each other and become acquainted. The spirit of fellowship is developed. It also reminds the worshipers of the preaching of Jesus out of doors under the blue sky of Palestine.

SACRIFICIAL WEEK

In order to raise \$625, balance due on the benevolence pledge, the Olivet Presbyterian Church, Evansville, Ind., conducted a "Sacrificial Week." In an appeal in the church calendar the pastor says:

"You will have to decide whether it shall be a picture show, a big dinner or something else. Bring the money to church next Sunday."

A SONG BOOK FOR EVERYBODY

We have just come upon a collection of favorite songs that we believe will please many of our readers. It is called "The Golden Book of Favorite Songs" and is distributed by De Moulin Brothers Co., Greenville, Ill. It costs only 20 cents per copy. There are over 200 songs with clear music with words printed in large enough type to read. This is just the book for young people's gatherings, all kinds of song services and community singing.

A UNIQUE DECISION DAY

One of the most beautiful services ever held in the Presbyterian Tabernacle Bible School of Indianapolis, was designated by the officials as the "Cross-Taking Service." It was held in the

Junior, Young People's and Adult Departments. White cards with red crosses and a decision printed upon them, with a place to write the name upon the arms of the cross, were sent to each member of the church. A Decision Service was then held at the Sabbath School hour. Beautiful settings had been arranged and those making a decision came forward and put their crosses on a large white cross which was the center of the setting. Following this, those who had taken their crosses went with the Elders to the Session Room and were accepted as members of the church.

Those who witnessed the scene of decision expressed the opinion that it was the most beautiful service they had ever seen, 114 people, children, young people and adults giving themselves to the service of Jesus Christ.

A BOYS' CLUB AT CAMP

In 1906 the writer organized a society for boys and young men known as The Knights of the White Cross. It was essentially an attempt to promote personal purity and develop manhood. The movement spread rapidly throughout the country and did some good. Among those who caught the idea of the society was Rev. Robert Murray Pratt who organized a group of boys in his church into a society by the same name. He changed the pledge somewhat but used the general principles. The church building was small so he converted the one social room into a club room, introducing gymnastic apparatus. Some of the older members objected to holding a prayer meeting in a room decorated with such athletic trappings! However Mr. Pratt continued and in every pastorate he has had a boys' club known by the Knights of the White Cross.

Not long ago he arranged a camp for his boys. He sent home a typewritten sheet of instructions by every boy and this is suggestive:

Knights of the White Cross
Camp at Pine Beach
Tuesday to Friday
July 29—August 1

Cars will leave the church at 6:30 p.m.

Every boy will need:

Blankets

Bath towel

Soap

Wash rag

Toothbrush

Extra stockings

Bathing suit

Dish towel

Tin plate—Granite is better—Cup, large and small spoons, knife and fork

Small flour sack to put dishes in

Notebook and pencil

Good sharp knife

If you have a Pup Tent or a Camera, bring along
Have you a good sharp hatchet? All right

The cost will be Two Dollars, payable to Mr. Pratt not later than Monday evening

There will be Good Fun and Good Food

Let's Go

Tell mother a cake or a batch of cookies will be sure to meet with a good reception

Camp life for boys is good for them and food for those who plan and arrange it. Anyone who wishes to qualify for a good leader in a boys' camp would find it advantageous to read "Boy Behavior" by W. H. Burger, "At Home in the Water" by George H. Corsan, and "Going Afoot" by Bayard H. Christy.

One of the most impressive periods in camp life is around the camp fire in the evening. It is the time for story telling. H. M. Burr has done good service for story-tellers in his book, "Around the Fire" and F. H. Cheley has gone one better by giving materials for the making of stories in "Stories for Talks to Boys."

But there is something beyond story telling. These are the periods when boys' hearts are tender and open to suggestion. Here is a chance for the chaplain of the camp. Here is an opportunity to speak from the heart to the heart. And then it often happens that on the last night of camp life boys make important life decisions. Many a boy has made a decision to become a Christian at these meetings. You see then how valuable a boys' camp may be to the church.

A SCRIPTURE PLEDGE

It is one thing to emphasize duties and another to present privileges. The First Baptist Church of Watertown, N. Y., printed the following pledge under the guise of a privilege. The pledge is called "My Church Privileges" and is as follows: As a Christian and a member of the church I will:

1. Aim to put Christ first in my daily life. Matt. 6:33, Rom. 12:1-2.
2. Make it the rule of my life to attend church once every Sunday. Heb. 10:25.
3. Have some part in the prayer life of my church, attending the prayer meeting at least once a month. Matt. 3:16,17, 18:19,20.
4. Read my Bible and pray daily. 2 Tim. 2:15.
5. Find some place of service in the church or Sunday School. 1 Cor. 15:58.
6. Be known to the church treasurer as one who gives regularly in the Christian way. 1 Cor. 16:2. Mal. 3:10.
7. Aim to know the joy of winning others to Christ. Dan. 12:3. Prov. 11:30.

HOW TO ADVERTISE THE DAILY VACATION BIBLE SCHOOL

One of the necessary things in starting a school is printed publicity. The community has to be told the purpose of the school. Gethsemane Evangelical Lutheran Church, Philadelphia, used the following publicity to great advantage. This would need adaptation but the general plan is excellent.

Whom is it for?

All the Children in our Congregation and the Community about us, regardless of Church connection, from the ages of 4 to 16 years.

When will it be held?

From July 10th until August 11th every day except Saturday and Sunday from 9:00 a.m. until 11:45 a.m.

Who will have charge of it?

(Names of staff.)

What is its aim?

To give every boy and girl in our congregation and the community about us an opportunity to acquire a Christian education and to develop character and religious life.

To supplement the work of the Public School, which "teaches a child geography, but not about the God who made the earth; botany, but not about the God who clothed the flower; physiology, but not about the God who built the man; astronomy, but not about the God who guides the stars; history, but not about the Divine Providence in human affairs; human laws, but not the divine commands for human conduct; a Supreme Being, but not about the Christ the Saviour of men."

How will it achieve this?

Through religious worship.

Through definite instruction in the Bible and Catechism.

Through the study of hymns and other musical selections.

Through the study of prayer and the mission fields.

Through handwork and dramatization.

Through recreation and instruction in bodily welfare.

What will it cost your children?

No fees are charged to any one, but a Thank Offering will be lifted each day. (This church used the money for missions. It is not necessary to take an offering.—*Editor.*)

The Duty of Parents—What is it?

To supervise the idle time of their children this summer.

To take their children out of the demoralizing influence of the city streets and to place them in a high moral and religious atmosphere.

To patiently insist that their children attend the school regularly and punctually.

To co-operate with the teachers when memory work is assigned.

To use your influence that the children of your neighbor may also receive these advantages, by speaking about our school.

With the above assured, we promise

To give individual attention to each child, that he or she may be helped in those things which will assist them most to become the best possible Christian men and women of the future.

To assist each boy and girl who attended the Week-day Religious School this past year to attain that progress which will enable them to successfully be promoted into the class next higher.

(Then follows an appeal for students and money to pay their tuition:)

Believing that the work as outlined in this leaflet is the kind of program that will help my

child and the children of the community to a place they could not reach in any other way, I therefore am happy to assist in defraying the cost of this school, and will pay for the education of ----- children at the rate of \$1.00 per child.

Name -----

Address -----

Date -----

(At least \$250 is needed.)

A CALL FOR SERVICE

The *One Weekly Visitor*, carries the following paragraph that might be printed in every church bulletin in the land:

And Why Not

set down a list of five or more families, on our telephone line, or in our own immediate neighborhood, families not yet blessed with the Church-going habit, and quietly invite them, week after week, for two or three months, to the Sunday services of the Church? It would do very wonderful things to our attendance, our enthusiasm, and our growth and Kingdom service.

TEN COMMANDMENTS FOR ATTENDANTS OF ANY CHURCH

Dr. John Haynes Holmes

- I. Thou shalt not come to service late,
Nor for the Amen refuse to wait.
- II. Thy noisy tongue thou shalt restrain
When speaks the organ its refrain.
- III. But when the hymns are sounded out,
Thou shalt lift up thy voice and shout.
- IV. The endmost seat thou shalt leave free,
For more must share the pew with thee.
- V. The offering plate thou shalt not fear,
But give thine uttermost with cheer.
- VI. Thou shalt this calendar peruse,
And look here for the Church's news.
- VII. Thou shalt the minister give heed,
Nor blame him when thou'rt disagreed.
- VIII. Unto thy neighbor thou shalt bend,
And if a stranger, make a friend.
- IX. Thou shalt in every way be kind,
Compassionate, of tender mind.
- X. And so, by all thy spirit's grace,
Thou shalt show God within this place.

At Malden, Mass., a great go-to-church campaign was put on for the purpose of getting every man, woman and child to attend church services for a period of weeks. Churches, theaters, clubs, schools, city officials, merchants and even children were urged to do their share in bringing every citizen to church.

The city was divided into districts, blocks and groups of streets and each division placed under a competent lieutenant who saw that every avail-

able influence was brought to bear on those who were within his immediate sphere.

The entire plan was carried out on the basis of church federation, through the council for religious education. Twenty churches, representing seven denominations, Baptist, Congregational, Methodist, Episcopal, Nazarene, Universalist, and Lutheran combined to cover the entire city and no special denominational propaganda was in order but a universal appeal was made to each citizen to attend some church during the specified period.

Why should not every city institute just such a co-operative effort and fill the churches to overflowing? With increasing fraternity among churches of all denominations a united endeavor similar to this at Malden might well prove the value of working together as brothers intent upon the general uplift of an entire metropolitan population.

SUNDAY EVENING BOOK SERMONS

Rev. W. H. Gist, Clinton, Mass.

- I. Kennedy's "The Servant in the House."
- II. George Eliot's "Silas Marner."
- III. George Eliot's "The Mill on the Floss."
- IV. Dickens' "Little Dorrit."
- V. Balzac's "The Magic Skin."
- VI. Stevenson's "Dr. Jekyll and Mr. Hyde."

THE MINISTER'S SUMMER READING

It would be impossible to tell a group of ministers like our readers what they should read while on their vacations, but we are making a few suggestions. One brother wrote us a while ago that he was planning to read philosophy and science! That seems rather heavy mental diet for July. But each man has a reason for what he reads and his mind craves certain things. There are many ministers that read nothing at all during vacation. They hunt or fish or tramp or sleep. They know what they want.

There are others who will welcome definite suggestions. First we wish to recommend to those who do not know him, Joseph Conrad. If you desire to know him very well read "Joseph Conrad: A Personal Remembrance" by Ford Maddox Ford. You will discover how Conrad's style was built up. A careful attention to his use of English will help a minister wonderfully to a better use of words. In this connection one may refer to McKnight's "English Words and Their Background."

One other story is Frank T. Bullen's "The Cruise of the Cachalot."

Of an entirely different character is "The Man Nobody Knows" by Bruce Barton. This is called "A Discovery of Jesus" and is different from anything else ever written about Jesus. It is a book written for a man of the world who doesn't go to church or Sunday-School. "The Business of Missions" by Cornelius H. Patton, is a very interesting book. Then there is Avey's "Readings in Philosophy." This will make choice reading for the preacher and enrich his life. He may find some old friends among the selections but he will be glad to re-read them.

Other books worth suggesting are: "The Idea of

the Soul" by John Laird, "The Life of the Soul" by J. Brierley, "Modern Religious Cults and Movements" by G. Glenn Atkins, and "The Aquarian Gospel of Jesus the Christ." Two others for recreational reading are: "A Loiterer in London" by Helen W. Henderson and "Little Novels of Nowadays" by Philip Gibbs.

Two delightful and rewarding scientific books are: "Science Old and New" by J. Arthur Thomson, and "Contributions of Science to Religion" by Shailer Mathews.

We would appreciate it very much if some of our readers would tell us about their vacation reading experiences.

A SPECIAL CHURCH CALENDAR

We do not mean a church bulletin or weekly announcement folder, but a real monthly calendar of dates. We have just received a page from such a calendar, measuring eight by seven and one-half inches for the month of February, 1925. Like all other calendars the days of the week are printed at the top. Then the 28 days are printed in one-inch squares. The figures are printed in top right-hand corner of each square. All the important church events of the month are in small type in the proper squares so that one can see at a glance the church engagements for the month. The pastor of the church, Rev. C. F. Fraser of Fayetteville, N. Y., says:

"These calendars arranged for nine months are published by our Women's Circle. A local printer put these up for us at a cost of about 11 cents and they were sold at 15 cents, the sale about balancing the cost as all issues were not disposed of. I find these calendars in almost every home of our congregation."

A SERVICE FOR GROUND BREAKING

In answer to calls coming to this department for appropriate services for the breaking of ground for a new church building we print the following from the Wollaston Congregational Church, Wollaston, Mass.

Sound the Assembly (Bugler)
Hymn, "The Church's One Foundation"
Scripture Selections
Prayer
Hymn, "Onward Christian Soldiers"
Delivery of Plans (Moderator)

In the name of this church of the Lord Jesus Christ I commit to you as Chairman of the Building Committee the responsibility and privilege of carrying out these plans for a temple to the Most High God and we do pledge you our sincere prayers and loyal co-operation for the happy consummation of our hopes in the speedy erection of this sanctuary of the Lord our God.

Reception of Plans (Chairman Building Com.)

As Chairman of the Building Committee I accept in the name of this Committee the great and holy task imposed upon us—that of building this place of holy worship. We will so labor as to bring to a happy and speedy consummation these your hopes and prayers.

Breaking of Ground

Pastor and representatives of different organizations.

Doxology

We dig the ground, we turn the sod,
To build a house unto our God.
For He is worthy of this same,
The Gracious God of Holy Name.

Benediction.

PUTTING NEW MEMBERS TO WORK

The St. John's Universalist Church of Joliet, Ill., has a new way of enlisting new members. The members who joined the church on last Easter Sunday are called "The Class of 1925." They are organized and co-operate with the minister in trying to make the "Class of 1926" larger than the class of 1925. This is one way to enlist their interest and helpful co-operation.

A UNIQUE ACKNOWLEDGEMENT SERVICE

The West Avenue Methodist Church conducted an Acknowledgment Service using the following form:

An Acknowledgment of my love for Christ, and my loyalty to Him and His Church, all of which means My Christian Stewardship.

1. I will give Christ and His Church more of my Time, all of which is His, but which I am to use for His Kingdom purposes.

2. I will pray daily that His Kingdom may come in my own heart, and in my home, and in the life of my church, and in all the world, for I realize that His Divine Power is released only by prayer.

3. I will use my talent for Christ, and the service of His Church—for He has given to me this talent and ability or helped me to acquire it. Therefore, I consecrate it to God, for the blessing of others.

4. I will honor Christ's partnership with me by laying aside One-Tenth of my Income For Him, to be administered by me, solely for carrying on His work—for He owns all I have, and now asks me to safeguard in His prescribed way, the moral and financial dignity and usefulness of His Bridge—The Christian Church.

Three hundred and fifty persons over 13 years of age signed the whole four propositions. A neatly bound loose leaf book contains the signed forms, and rests on the Communion Table. Further details can be had from the Pastor, Rev. Wm. H. English, West Ave., Methodist Episcopal Church, Rochester, N. Y.

ONE WAY TO ADVERTISE THE CHURCH

"You Need the Church—The Church Needs You"
If There Were No Churches—There Would Be

No church fellowship!
No Sunday Schools!
No praying mothers!
No exemplary fathers!
No Christian homes!
No sympathy in trouble!
No justice in public life!
No world worth living in!
No hospitals!
No libraries!

No public schools!
 No organized charities!
 No labor unions!
 No honesty in business!
 No moral training!
 No democracy!
 No honor in politics!
 No World Peace League!

All these are the fruits of the Christian religion.

HOW 250 NEW MEMBERS WERE SECURED Wayne H. Fleenor, Bedford, Indiana

Three years ago a number of men undertook to build a new hotel in this city, and to secure the needed capital by the sale of stock to the citizens. They engaged an outside firm to show them how it could be done. The firm raised the money on a percentage basis and took from the town a few thousand dollars in payment for their work. The hotel was built and a year later the school decided to build a new gymnasium. It was to be the largest high school "gym" in the state and the money must again come from those who lived in the city. The same method of raising funds was used and the new gymnasium was built.

Then some of the members of the Official Board of our Methodist church asked, "Why can't we use the same methods in increasing our membership?" So the chairman of the Personal Worker's organization with two other men acted as an executive committee. They selected five division captains, each to get ten helpers—five teams, two on a team. So the complete organization consisted of a chairman, who with two others and the pastor composed the executive committee; five divisions with five teams in a division and a chairman for each group.

An alphabetical list of persons whose church preference was Methodist or who had been members of the M. E. Church elsewhere was made out. These names were placed on cards with a bit of information concerning the person to make an opening for the visitor.

The campaign was launched by the usual church dinner, when the chairman of the organization gave each division thirty names from the lists. When a name was taken by a worker his name was written opposite it, so we knew who held each name on the list. The information card was given to this worker and no one called without a card, so there was no duplication. The result of the interview was recorded on the back of the card. The cards of those who would join the church were given to the pastor; other workers went over the rest and picked out any they might reach.

The campaign lasted for two weeks. Awards were given to the division which had the largest number present and to the division which secured the most names. The most successful team was also awarded a prize.

This method of securing new members has been tried twice within the last ten months and over two hundred and fifty persons have been added to the church membership as a result. The system which successfully raised the money for the hotel and built the new gymnasium worked again when applied to the business of the Kingdom.

HAVE A FOUNTAIN SERVICE

One of the best summer evening services we ever heard of was conducted at Steelton, Penna., in the First Methodist Episcopal Church. The pastor, Rev. Charles E. Boraston called it "An Evening Beside Cool Waters." He says:

The fountain was made out of a wash-tub connected by hose to the water supply in the church kitchen. The tub was surrounded with rockery, plants and evergreens, with models of birds from the 5 and 10 store placed around. It made a very pretty appearance and attracted people to the summer evening service. The program in part is as follows:

(A Fountain will play during the service on the pulpit platform)

Organ Prelude
 Hymn, "As Pants the Hart"
 Prayer
 Anthem
 Poem, "The Fountain of Life"
 Baritone Solo, "Earth's Waters Ne'er Satisfy"
 Scripture
 Quartet, "By Cool Siloam's Shady Rill"
 Announcements and Offering
 Hymn, "Come Thou Fount of Every Blessing"
 Short Sermon, "The Living Fountain"
 Hymn, "Ho, Everyone that Thirsts"
 Benediction
 Doxology

The poem, "The Fountain," by James Russell Lowell was printed in the church calendar.

Into the sunshine
 Full of the light,
 Leaping and flashing,
 From morn to night.

Into the moonlight
 Whiter than snow,
 Waving so flower-like
 When the winds blow.

Ever in motion
 Blithsome and cheery,
 Still climbing heavenward
 Never weary.

Full of a nature
 Nothing can tame,
 Changed every moment,
 Ever the same.

Ceaseless aspiring
 Ceaseless content,
 Darkness or sunshine
 Thy element.

Glorious fountain
 Let my heart be
 Fresh, changeful, constant,
 Upward like thee.

Such a service in any church on a hot Sunday night, if properly advertised, would crowd the church.

SUNDAY NIGHT CONFIDENTIAL TALKS

At the Broadway Baptist Church, Knoxville, Tenn., the pastor, Rev. B. A. Bowers, preached a series of sermons in July to men and women only. The night he spoke to the men the women attended another church and when the women were preached to the men attended another church. The themes were as follows:

"Girls and Their Perils." (Women only.)

"Nothing Less Than a Man." (Men only.)

NEW INTEREST IN SOCIAL HYGIENE

At a recent state church conference there was a men's meeting. Without special planning the subject of sexual morality came up and immediately there were many remarks on the present-day conditions in our high schools and in the community at large.

The brethren were alarmed over the conditions reported and discussed ways and means of prevention and cure. One brother suggested that the church could do its best work by trying to build up the home life of people and keep the wholesome relations of life in a healthy condition. The church and Sunday School and young people's work tend to promote purity of living and depth of character. This is certainly one of the great contributions of the Christian church to community life. Some thought that the pulpit should speak out in condemnation of the evils known to exist. Others said that some positive teaching was needed. Some of the men had invited men and women physicians to speak to groups of youth with good results. All over the country pastors and parents are asking questions about the lax moral relations now existing. We recommend that all interested ministers write to The American Social Hygiene Association, 370 Seventh avenue, New York City, for information and literature. This organization is doing a very remarkable educational and reform service along these lines. A book valuable for loaning or giving to young men is called "Clean and Strong", by King and Meyer.

HAVING AN EVERY MEMBER CALLING DAY

Everything possible should be done to cultivate the friendly relations of church members. A successful friendly canvass was conducted at Westminster Congregational Church, Kansas City, Mo. One hundred pairs of visitors were each to call upon six or eight church members. These calls were purely fellowship calls, to cultivate acquaintance between the members and to find how the church can render more efficient service. On a fellowship call report card was noted the ways in which the church may be helpful to a particular member. Shut-ins liked to have the church calendar sent to them, some desired calls, some would like transportation to church services, a few needed material assistance. Others only longed for human sympathy. All such data was noted on the report card.

SYSTEMATIC GOALS FOR A CHURCH

At the annual meeting of the Christian Church,

PERSISTENT PUBLICITY AYS

any Church, anywhere.

Your Church may be greatly advantaged by our simple, adaptable, inexpensive Publicity material and method.

GEORGE H. CROW

Maiden Rock, Wis.



PARISH PAPERS

Any church, school or class can publish a parish paper by using our co-operative plan. A parish paper fills empty pews, keeps community informed, speeds up church work.

Free Samples and Particulars.

Our plan provides a paper for your church without cost to you.

The National Religious Press
Grand Rapids, Mich.

REAL SERMON HELPS

Practical Sermon Outlines, 20 for \$1. Will offer real help to busy pastors.

SPECIAL—Bottle Sermon. A unique Object Sermon, 25c. One brother writes: "They are excellent. Be sure to keep me posted when others are issued as I intend to get copies of everything you issue."

Another: "Think they are fine, just what I have been looking for. Put me down for the next ones you get out."

G. A. ECKSTRAND

LOSTANT, ILL.

Colorado Springs, Colo., the minister presented this systematic program to the members for adoption.

I. Education and Worship.

1. Attendance at church services average 1,200 with emphasis upon attendance of Bible School pupils.

2. Total enrollment of 1,200 in Bible School at First Church with average attendance of 650. Hillside School to enroll 200.

3. Christian Endeavor for Junior, Intermediate, Senior and Young People. With adult leadership and graded programs.

4. Fifty per cent increase in the number of subscribers to "World Call" and "Christian Evangelist," (missionary paper and church weekly). Two hundred enrolled in Pocket Testament League.

II. Evangelistic.

1. Every home linked to the fellowship and activity of the church through the "Jethro Plan" with the leaders leading.

2. Soul winners and teachers prepared by the church night services.

3. Two hundred and fifty added to the church in 1925, an average of five per Lord's Day.

III. Financial.

1. Every member contributing to the combined budget for Current Expenses and Missions regularly, adequately, that there may be no "financial spasm."

2. Every bill paid every month.

3. At least \$10,000 added to the new building fund.

4. Constant education along Stewardship lines.

IV. Missionary.

1. Every member given opportunity to know the world field and to align himself with the world-winning forces.

2. Information in sermons, tracts, mission classes, C. E. and circle, bands and societies and Bible School classes.

3. Actual missionary work in needy sections of the city, the country and the state, keeping closely in touch with our state evangelists.

4. Our Bible School in the "One Thousand Dollar Club."

V. The Method.

Every member at work in the church where need and ability call him. Constant recognition of our stewardship of life and property. Bible study and prayer in every home.

VI. Our Motto.

"Whatever we Ought, We Will."

GOING AFTER PROSPECTS

The pastor of the St. Paul's English Lutheran Church of Spokane, Wash., uses the following blank letter to gather up suggestions as to prospective members. His workers are supplied with these and as they discover possible candidates they notify the minister.

February, 1925.

Dear Pastor Walborn:

I want to thank you for giving me this opportunity to assist in the work of the Kingdom. I believe that the following individuals are good and sincere prospects for church membership.

Name
Address Telephone

Yours sincerely,

(Signed)

USE THIS SUMMER SCHEDULE

During the month of July both Sunday School and congregation dwindle and it is difficult to keep up the enthusiasm. Some churches have tried what is called the unified or combination service, beginning at 10:30 a.m. and ending at twelve o'clock. The schedule is somewhat as follows:

10:30 Prelude, Doxology, Invocation and Lord's Prayer, Gloria, Responsive Reading, Hymn, Scripture, Music, Offering, Music, Announcements. At 10:55 there is a story sermon. At 11:15 there is a hymn; the kindergarten and primary department leave during the singing of the first stanza. This plan can be adapted to any church.

GET THE FLORAL SOCIETY BUSY

Some churches have floral societies for the purpose of securing flowers for decorating the church and seeing that the sick people are remembered. During the month of July these societies usually have an annual all day meeting at the church. The chief business is to clean and renew all the vases, stands, pots, and decorative ware of the church. The members usually bring their lunch and stay for the day.

THE MEN'S ANNUAL CLEAN-UP DAY

One of the most interesting summer affairs among the men of the small town church, or the

rural church, is the annual clean-up day. The men go to the church early in the morning and report to a chosen director and they work all day putting the church property into first class condition. A group of women usually meet at the church to prepare lunch for these men at noon. There is a lot of fun connected with it and when the task is over the men are happy because the church and the surrounding property presents such a clean and businesslike appearance.

SUMMER A GOOD TIME TO FEDERATE

The month of July can be made memorable by federating with other churches. We mean by this having union services with other churches and combining the mid-week prayer meeting. The ministers will be relieved of much of their work because it is divided and shared. We remember very well a pastorate in a small town where the ministers agreed to take their vacations at different periods during the summer so that there would always be one or more of the leading pastors in the city during the summer months. The united prayer meetings held on the church lawn in the summer twilight are very impressive. It is possible to take up consecutive Bible studies for the summer.

HAVE A SUMMER READING CLUB

One of the most helpful summer activities is that of a small group of people who agree to read one book a month. They meet once a week for reading and discussion under proper guidance. We remember such a group that read and studied missions. Try it out with your young people.

"USED" SERMON TOPICS

The Six Greatest Men in the Bible

The Man Who Preferred Affliction to Pleasure. Moses—Heb. 11:25.

The Man With the Eternal House. David—2 Sam. 7:16.

The Man with Lips on Fire. Isaiah—Isa. 6:6, 7.
The Man Who Conquered When He Surrendered. Peter—John 6:68, 69.

The Man Who Won Fame When He Gave Up Ambition. John—John 21:7.

The Man Who Turned the World Upside Down. Paul—Acts 17:6.

—Rev. W. C. Laube, *First Presbyterian Church, Dubuque, Iowa.*

Short Sermons for Summer Sundays

Base Ball Series—Sunday Evenings

Play Ball!

Rules of the Game.

The Sacrifice Hit!

You're Out!

Safe!

—Rev. S. Monroe Van Sant, *Salem Methodist Episcopal Church, Pleasantville, N. J.*

* * *

No Reduction in Wages

The Wages of Sin is Death.

—Rev. G. A. Reeve, *Epping, New South Wales.*

* * *

What the Bible Says About What We Are.

The Heritage of the Holy.
 The Supreme Passion.
 What Is the Soul and Where Does it Go?
 The Law of Thy Mother.
 The Mercies of God.
 Shall We Commit Suicide.

—Rev. C. D. Darling, *Waterloo, Iowa.*

* * *

Old-Fashioned Virtues

Neighborliness. Heb. 10:24.

Kindness. Eph. 4:32.

Sincerity. Phil. 1:10.

Honesty. Rom. 13:13.

—Rev. E. E. Currie, *Hawkesbury, Ont.*

A CIVIC CREED INDEPENDENCE DAY

The great value of Independence Day is in the lessons of patriotism taught. The Third Presbyterian Church of Kansas City, Mo., made much of this idea last year. The pastor preached on "Ideals and Patriotism" and after the sermon the people repeated the following "Civic Creed."

"I love my country. I am proud of its history. I believe in its destiny. I will aim to make myself a good citizen. I will obey the laws of the City, of the State, and of the United States of America, so that from no act of mine shall Liberty become License, nor Freedom, Lawlessness. So far as in me lies I will endeavor to spread the gospel of 'Peace on Earth, Good Will to Men.' Should grave danger ever threaten my Country, I will heed the call of duty and will place upon her altar, as the fathers did of old, my life, my fortune, and my sacred honor."

DIED TO END WARS

Our new veterans, as the old, died to end war. The dead didn't fight Germany, they fought war. "If I live," said one, "I am going to spend my life working for peace." He didn't live—he fell among the poppies of Flanders field. We live—we must be baptized for the dead. We must swear never again shall this thing be. Cry to the militarist and the war lords, as they cried—"You shall not pass!" If the militarist comes back, then the dead have died in vain. We pray, "Thy Kingdom Come." Does that mean a kingdom where the sword settles disputes? "Thy Will be Done." Is it His will that nations mount the treadmill of war? The end of war is possible—we must make it actual. We must determine that every gun and sword shall go to the scrap heap.—*Rev. Thomas Lulman.*

Where Columbus Was Buried

The body of Christopher Columbus had four burials. Its last resting-place is in Seville Cathedral, Spain. The first burial was in a monastery in Seville. Here the remains of the explorer rested for thirty-six years. Then the body was exhumed and taken across the Atlantic to the Cathedral of San Domingo. When that island became French territory, the remains were again moved, this time to Havana, Cuba. The third moving was back to Seville, where they rest in a handsome tomb. This tomb is visited yearly by thousands of tourists.

—*Evangelical Messenger.*

Are You Prepared for Summer?

All ministers know that summer is a hard time for the church. What are you doing to make it easier?

We make a specialty of printing Parish Papers to help churches during these summer months. Our prices are such that they can be used at this hard time and make the church as well attended as in winter. AND, by our co-operative plan, they can be had without cost. Write for particulars.

Our prices are as follows: per 200 papers:

4-page paper (2 local)	\$ 5.00
8-page paper (4 local)	10.00
Art Covers for any size	2.50
An all-local paper, per page	2.00

THE CHURCH PRESS

Dept. X

Lostant, Ill.

Printed Specialties for Pastors and Churches

Just tell us that you are interested and we will send you free samples. We print the single and duplex envelopes, Easter and Mothers' Day supplies, and all sorts of specialties for use in church work.

The Woolverton Printing Co.
 Cedar Falls, Iowa

The Shears of Delilah

One of the fifteen great Revival Addresses in Bible Messages, Vol. V.

See page 1099, May Expositor

M. E. & B. H. WILLARD

Danville, Illinois

Stereopticon Slides

Story of Pilgrim Fathers, "Some Mother's Boy," "Cost of Freedom," "Life of Christ," "Boy Scouts," "Ben Hur," "Other Wise Man," "Quo Vadis," "Passion Play," "Life of Washington," "Bell and Flag," "Pilgrim's Progress," "Billy Sunday," "In His Steps," "Yellowstone National Park," Numerous Evangelistic Sermons (Illustrated). Card brings complete list.

WILLIS P. HUME, North Tonawanda, N.Y.



PARISH PAPERS

Any church, school or class can publish a parish paper by using our co-operative plan. A parish paper fills empty pews, keeps community informed, speeds up church work.

Free Samples and Particulars.
 Our plan provides a paper for your church without cost to you.

The National Religious Press
 Grand Rapids, Mich.

A young Polish girl in a New York school was asked to write the difference between an educated man and an intelligent man, and she answered thus: "An educated man gets his thinks from someone else; an intelligent man works his own thinks."—*Edward W. Bok.*

GOLD-MINING IN THE SCRIPTURES

The Expositor's "Expositions"

GREAT TEXTS REVEALED IN THE REVISED TRANSLATION

Not new doctrines. The recension has brought no new truth nor disturbed any old truth; but it has furnished some new texts, and it has clarified some old ones.

Rev. 22:14. The Blessings of Bloodwashed Robes

Makarioi hoi plounontes tas stolas autohn, hina estai heh eksousia autohn epi to ksulon tehs zohehs, kai tois pulohsin eiselthohsin eis tehn polin. Blessed the ones washing the robes of them, that (to the end that) there shall be (the) right (prerogative) of them unto the tree of life, and by the portals to enter into the City. Let us give special attention to the part changed in the revision. In the Authorized we read, "Blessed are they who do his commandments (*poiountes tas entolas autou*) that they may have right, etc. But however important it is that we do his commandments, it is not that *doing* which confers "authority, prerogative, right" to heaven and glory. No, but it is they who "have washed their robes and made them white in the blood of the Lamb" who have the right, through God's grace.

Here is a text, therefore, for a glorious sermon on the Heavenly City, and what it is that gives men entrance thereto. "Nothing but the blood of Jesus!"

2 Cor. 2:14. The Christian Chained to the Car of Christ

Toh de Theoh charis toh pantote thriambeuonti hemas en toh Christoh, But to (the) God (be) thanks, (to the one) always leading-in-triumph us in (the) Christ. The conception is most Pauline, akin to his delight in calling himself "a bonds slave of Jesus Christ;" and the picture is of the Christian chained to the triumphal car of Jesus Christ, yet paradoxically "giving thanks over his own spiritual defeat and thralldom" as his divine Conqueror and Captor leads him "up the steeps of light" to that glorious Triumph awarded to Him.

Surely the revised rendering yields a more splendid text and thought than did the old version, which made us instead of Christ the triumphant ones. And he must be slow of mind and dull of heart indeed, who does not see in this text a superb theme, the text for an inspiring sermon on Christ's Blessed Conquest over Us, Our Boast; Christ's Eternal Triumph, Our Eternal Exultation.

Heb. 2:16. God Rescues Men, not Angels!

A very remarkable change is made here, not in the Greek text but in comprehension of that Greek. The old version gives, "He took not on him the nature of angels, but he took on him the seed of Abraham," "referring of course to the incarnation. But the Greek has a profounder significance. *Ou gar dehpou angelohn epilambanetai, alla spermatos Abraham epilambanetai,* Not for truly

with angels did he take-hold-with, but with the seed of Abraham did he take-hold-with.

The verb *epilambanetai* paints a picture, as of a great, strong hero who, beholding weak and helpless men in some dire distress, leaps down beside the overpowered strugglers, takes hold with them for their helping, and rescues them from their extremity. That is the Greek of it. Now, in this verse two groups in dire distress are shown, viz. the fallen angels and fallen humanity; and the mighty hero, Christ, in his unsearchable divine wisdom and authority does not choose to take hold with fallen angels and help them up, but in free and gracious choice he leaps down to the help of fallen, perishing man, takes hold with him with infinite power and saves man from eternal destruction.

Any preacher who knows exactly why the Eternal Saviour did not choose to take hold with the angels, may proclaim it in his sermon; but most of us must be content simply to adore Him who graciously condescended to take hold with us men in our dread extremity and rescue us.

1 Cor. 4:4. Quiet Conscience No Proof of God's Approval

Writing to some who were criticising him, Paul protests that his conscience is clear. Yet he adds that this does not of itself prove him blameless.

Ouden gar emautoh sunoida, all' ouk en toutoh dedikaomai, ho de anakrinohn me Kurios estin. For nothing do I know-with myself, yet not in this am I justified, but the-one-judging me, the Lord (it) is. The salient word is *sunoida*, compounded of *sun*, with and *oida*, I know. This word is precisely our word conscience (from the Latin *con*, with, and *scio*, I know); and Paul's meaning is that though his inner-self-knowing (conscience) discovers no wrong-doing, yet God may see fault in him, for a quiescent conscience is no infallible proof of divine commendation. Conscience may be blinded; Saul himself had thought to do God service in killing Christians.

This is a special text for exceptional uses.

R. C. H.

According to Charles C. Vickrey, general secretary of the Near East Relief organization, the United States has spent \$90,000,000 in Near East Relief work. Armenia stands at the head, as the beneficiary of \$24,000,000. Turkey comes next, with \$20,000,000. Syria and Palestine have received \$11,000,000. Mesopotamia and Persia have been granted \$7,500,000. Greece has been given \$3,000,000. Mr. Vickrey holds that it is pretty difficult to reduce the relief program, which includes not only orphanages and kindred welfare work, but a system of education and restoration on a scale that the world never has witnessed anywhere.



PULPIT AND PASTORAL PRAYERS

Aids to the Worthy Leading of Public Devotions

PREPARE FOR PRAYER

Whoever prays publicly has a greater obligation than to weave words together in prayerful phraseology. He must have a definite purpose, must know something of the particular needs, must be in touch with the spirit and the progress of the service. More than that he must be aware that he is called to lead others in prayer. This will not come quickly if "called on" to pray; it follows time for meditation so that his personal inclinations may be set aside or modified. Too many sudden prayers are unabashed exposures of personal concerns that have so little relation to other people that they are not "led in prayer" at all; they merely listen to somebody's prayer.

OFFERTORY PRAYERS

It is not easy to give variety in offertory prayers. Yet it is monotonous and deadening to spirituality to have them always the same. The following are new and suggestive forms:

1. We bless thee, our Father, that thou hast said, Honor the Lord with thy substance and with the first fruits of all thine increase, so shall thy barns be filled with plenty and thy presses shall burst out with new wine. It is to honor thee, to worship thee in making our offerings that we bring them now. Accept and use them and bless us as we bring them. We ask through Christ. Amen.

2. We hear thee saying, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Help us to sow largely the seed of truth. Bless the offerings we bring to this end, and bless us as we bring them. Through Christ we ask. Amen.

3. We would remember the words of the Lord Jesus how he said, It is more blessed to give than to receive. We would worship thee with our gifts this day. Receive the gifts and bless the givers. We ask through Christ, our Lord. Amen.

4. Help us to hear thee saying, To do good and to communicate forget not; for with such sacrifices I am well pleased. Bless the offerings we bring today. May we first consecrate our own selves to thee. Use us in the hastening of thy kingdom. We ask in the name of Christ. Amen.

5. We know the grace of our Lord Jesus that though he was rich, yet for our sakes he became poor, that we through his poverty might be rich. Help us to count it a privilege to bring our offerings today. Use them in helping to enrich the spiritual life of the world. Through Christ, our Lord. Amen.

6. Our Father, teach us thy ways to use the wealth of the world. May it be the servant of thy will. Give us true wealth of soul. May the

need of the world inspire us to industry and thrift that we may be able to help where help is needed. In his name. Amen.

7. Our Father God, may thy kingdom be powerfully preached by thy believing children. Let the minds of men be opened to thy gospel, their attention arrested and their minds subdued. Teach us faithfulness in the work of thy kingdom at home and abroad. Receive the offerings we bring today through Christ, our Lord. Amen.

8. Our Father, we are thine. All that we possess is thine. Of that which thou hast given to us, entrusted to our use, we bring to thee. Accept our offerings, and accept us as we bring them. Use us and all our powers in the advancing of thy kingdom. We ask in Christ's name. Amen.

EXPRESSIONS OF THANKSGIVING

O Lord, who hast set mankind in families and nations, binding us by ties of race and ancestry, and enriching us with common possessions and traditions, unite us in gratitude and loyalty to thee. For the rich gifts thou hast offered us in times of peace, for social intercourse, industrial co-operation and mutual help, we thank thee, O God. For the leisure which allows us to enjoy music and art and literature; for just government, for law and order, and for good traditions in our social and business life; for our national institutions for the promotion of health and education, the relief of want, the restraint of evil, and the assistance of the weak, we thank thee, O Lord. For the increase of social sympathy among us, the growing indignation against wrong-doing and oppression, the new discontent with needless suffering and disease; for honest public service for the good of the community, we thank thee, O Lord. For the promise of the coming of thy kingdom, and the joy of working for it with our fellow-men; for all who have been leaders and pioneers, and for all men and women who have been faithful in the daily work of life, we thank thee, O Lord.

A PASTORAL PRAYER

Eternal God, thine is the power and the glory; thine is the beauty and splendor of the world. Yea, thou art the one certainty amid all uncertainties, the one enduring reality in the midst of phantoms. At this altar of vision, so awful and so gracious, we lift our voices in praise and adoration, offering our prayer with glad and remembering hearts. Grant us the grace of worship in the hush of this hour.

Open our eyes, O Lord, that we may see thee as a Light shining through all mystery, a Love glowing in all fellowships, a Worker toiling within us

toward a higher good not yet attained. Teach our hearts that thou art ready to give thyself to us according to our need, and that in seeking we shall find. Lord, we would be that inwardly to which all things are pure; let not our striving for it fail.

Save us from our sins, through which we fall back to the lower life from which we have begun to ascend. Lead us in our halting and stumbling quest after good; lift us out of a fear that stands in weakness into a faith that walks in power. Open wide our hearts to receive the strength that hovers about us as we struggle, and the holy presence which waits at our doors, wishing to dwell with us.

Quicken our spirits, as thou art reviving the earth, by the touch of thy spirit, to a new power of faith and a new joy of life. If there be in us seeds of prayer unstirred as yet, breathe upon them that they may bud and bloom: if songs that are silent, waken them to sing, that all that is within us may praise thee. In his name, Amen.—*Rev. Joseph Fort Newton, D. D., New York, N. Y.*

SOME PASTORAL PETITIONS

O Almighty God, from whom ever good prayer cometh, and who pourest out on all who desire it the spirit of grace and supplication; deliver us, when we draw nigh to thee, from coldness of heart and wanderings of mind, that with steadfast thoughts and kindled affections we may worship thee in spirit and in truth; through Jesus Christ our Lord. Amen.—*William Bright.*

Our Heavenly Father, open our eyes that we may see the mountains of the Lord round about us, that we may point many doubting and weeping souls to the way of strength and life through Christ. Amen.

Most merciful Father, we pray thee that we may be faithful companions of our Lord. Let us never be found among the mockers, but in holy submission may we take our place at the foot of Christ. Give us grace neither to forsake nor to deny our Lord. May we find our life in him. Amen.

O God our Father, we are sincerely thankful for Jesus Christ. We would choose him and make his life our daily pattern. Fill our hearts with a great love for Christ. Let us sense the eternal significance in our daily work and in our opportunities of service to thee and all mankind. Amen.

A Great Scientist Praises a Great Preacher

Acts 13:44. The following from the autobiography of Professor Pupin, "From Immigrant to Inventor," shows how Henry Ward Beecher appealed to him while he was a mere lad, a foreigner by birth who had been baptized in the Greek Church: "His face looked to me like a lion and his long gray locks, reaching almost to his shoulders, supported this illusion. The church provided a setting worthy of his striking appearance. The grand organ behind and above the pulpit supplied a harmonious background to the magnificent singing of the large choir. The sermon was free from involved theological analysis; it dwelt with simple questions of human life and its determination by human habits. It was a dramatic and

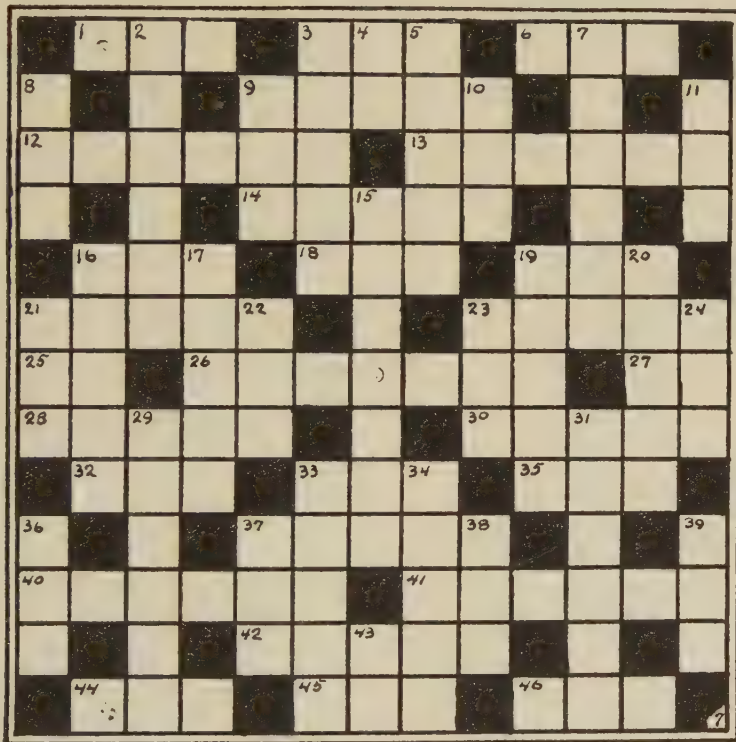
poetic presentation of the little sermons which Jim preached in the Cortlandt Street boiler-room, but in a very plain form of statement. The fact, however, that I found many spiritual bonds between great Plymouth Church and Jim's humble boiler-room shows me today why Beecher touched the heart-strings of the plain people. He helped them to solve some of their problems of life just as Jim tried to help me solve mine. . . . Beecher, on the other hand, was a great orator and a great poet, and every little grain of wisdom stored up in human life was placed before his congregation with all the force of his overpowering personality and with all the embellishments with which the imagination of a poetical nature could clothe it. I felt thrills creeping over my whole body as I listened, and the effect was not only mental and spiritual, but also physical, undoubtedly because of the quickening of the blood's circulation produced by the mental exhilaration. . . . His words were like the life-giving radiation of the sun, which shines upon all things alike."—*Rev. George Francis Greene, D.D.*

Stop Your Car

The road from Lake Charles to Sulphur is very beautiful. It is bordered by pines and magnolias, moss-hung oaks and brightened by the wild honeysuckle, dogwood and jasmine in their season. The red birds flit about—scarlet dashes amid the green, or wait saucily in the road until one's car almost touches them. I was riding one day along this road with my husband. Our flivver made more noise than usual and there was almost a continual roar of horns as other cars swept either way. Finally we came to a quiet turn in the road and stopped the car. The noise had been so tiresome, but the minute it ceased we heard sweet and clear the melody of the mocking bird. The whispering of the pines soothed us and a fluttering breeze brought us delicate fragrance. These things had been about us all the time, but we had drowned them out with our own fuss. I thought to myself, how often the "wheel of things" to which we cling, with its whirl, shuts out the sweeter, more beautiful things that God has put around us to speak of his love and care. If we will but stop our cars once in a while and listen, the still small voice of God will speak peace to our tired hearts.—*Laura Siling Cline, Lake Charles, La.*

"Howlers' from a recent grade-school examination. "Who was Frances Willard?" One pupil wrote, "He is a famous prize-fighter." Another, "She was the first to introduce women's sufferings." "Achilles was dipped in the river Styx to make him normal." "Pompeii was destroyed by an eruption of saliva from the Vatican." "Anchorite is an old-fashioned hermit sort of a fellow who has anchored himself to one place." "In 1620 the Pilgrims crossed the ocean, and this is known as Pilgrim's Progress." "Vacuum is nothing with the air sucked out of it." "Algebraical symbols are used when you don't know what you are talking about." "Geometry teaches us how to bisect angels."

PASTOR AND THE YOUNG PEOPLE



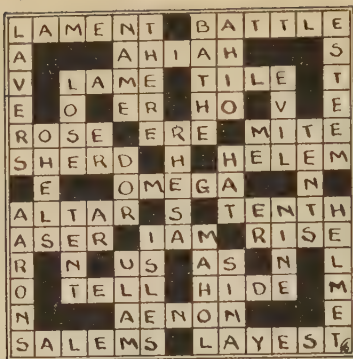
BIBLE CROSS WORD PUZZLE, No. 137

Horizontal

1. A staff. Ps. 23.
3. Jacob's Son. Gen. 30.
6. A portion. Es. 3.
9. Son of Joel. 1 Chron. 6.
12. Father of Zadok. 1 Chron. 6.
13. Tribe of Darius. Dan. 5.
14. A stream. Ps. 65.
16. Part of a garment. Ex. 28.
18. A sea. Num. 14.
19. Confronted. Gen. 32.
21. One of the disciples. Matt. 16.
23. Garment. Dan. 3.
25. Father of Eliphaz. 1 Chron. 11.
26. Warriors. 1 Chron. 12.
27. Pronoun. Gen. 28.
28. Conquerors. Acts 37.
30. Head of a family. 1 Kings 11.
32. Father of Joshua. Num. 11.
33. Descendent of Asher. 1 Ch. 7.
35. A planet. Deut. 17.
37. Measure. Eze. 45.
40. Compliance. 1 Peter 3.
41. Dwelling places. Num. 13.
42. Son of Telah. 1 Chron. 7.
44. A reptile. Isa. 11.
45. 24 hours. Gen. 1.
46. Place of Sleep. John 5.

Vertical

2. A mountain. 2 Sam. 15.
3. A city. Jos. 15.
4. Part of verb "To be." Gen. 15.
5. Nomenclature. Isa. 61.
7. Plural of a fruit. Deut. 28.
8. A boy. Gen. 20.
9. Father of Caleb. 1 Chron. 2.
10. Father of Abner. 1 Sam. 14.
11. Lodging place. Ex. 4.
15. Flesh of beast. Gen. 25.
16. A bird. Lev. 11.
17. Son of Abraham. Gen. 25.
19. A great prophet. Ex. 3.
20. District of Edom. Hab. 3.
21. Cast lots. Es. 3.
22. Moved swiftly. Jud. 7.
23. A fowl. Matt. 23.
24. A trap. Ps. 57.
29. A plain (Pos.). Deut. 11.
31. Son of Barachel. Job 32.
33. King of Edom. 1 Chron. 1.
34. Rot. Lev. 25.
36. Father of Joshua. Num. 11.
37. Came together. Matt. 8.
38. A measure. Ex. 30.
39. A beast of burden. Num. 22.
43. An exclamation. Job 39.



Solution of Last Month's Puzzle

BIBLE STORY FOR EVERY DAY AUGUST

Story of Jesus—Continued

1. Matt. 5:1-12. The Happy Folks.
2. Matt. 5:13-20. Salt, Light, Law.
3. Matt. 5:21-32. Two Commandments.
4. Matt. 5:33-42. Swearing and Resisting.
5. Matt. 5:43-48. Perfection.
6. Matt. 6:1-18. Boasting, Praying, Fasting.
7. Matt. 6:19-34. First Things.
8. Luke 6:37-45. Judging Others.
9. Matt. 7:7-14. The Golden Rule.
10. Matt. 7:15-23. The Test of Fruit.
11. Matt. 7:24-29. Two Houses.
12. Matt. 8:5-13. The Wise Centurion.
13. Luke 7:11-17. Halting a Funeral.
14. Matt. 11:20-30. Three Galilean Cities.
15. Luke 7:36-50. At the Pharisee's Feast.
16. Mark 4:1-20. A Farmer and His Fields.
17. Mark 4:35-41. A Storm on the Lake.
18. Mark. 5:1-20. A Lunatic in the Cemetery.
19. Mark 5:22-24, 35-43. The Little Dead Daughter.
20. Matt. 10:1-15. Sending Out the Twelve.
21. John 6:3-14. Feeding Five Thousand.
22. Matt. 14:22-34. Walking Across the Lake.
23. Mark 6:53-56. The Great Physician.
24. Mark 7:24-37. The Sick Girl and the Deaf Man.
25. Mark 8:1-9. Feeding Four Thousand.
26. Luke 9:18-22. Who is He?
27. Mark 9:2-9. Visitors From Heaven.
28. Mark 9:14-29. A Boy with Epilepsy.
29. Mark 9:33-37. Who Is the Greatest?
30. Matt. 18:12-14. Ninety and Nine.

BOOK TO RECOMMEND

Arthur and Squirrel, by Johanna Spyri, author of Heidi, will interest boys and girls. It is a Swiss story with the same lively, inventive but good-intentioned child in it that we find in other books by this author, with rather more of a moral in the climax.

A good gift book. The minister can recommend it to parents looking for a book to give to boys or girls.

Published by Thos. Y. Crowell Co.

INTERESTING THE JUNIORS

Mrs. Vincy Preston Loops, Austin, Colorado

Holding the attention of the Juniors is sometimes difficult, but one teacher devised a scheme which worked well. The lessons were on the Life of Christ. She bought two cheap New Testaments for the use of each child. Such Testaments can be obtained almost anywhere for a few cents apiece. If the entire series of lessons is in one Gospel, that only need be bought. They can be had for from one to five cents. For a penny each, or in smaller sizes two for a cent, Perry or Wilde pictures can be bought telling the complete story of the Saviour's life. A blank book with fairly heavy cover, costing not more than ten cents for each child, is also needed.

The whole expense need not be more than twenty-five cents per pupil. If the teacher cannot or does not deem it wise to provide the equipment herself, the child can pay for the things. If more economy is necessary the blank books may be home-made, with brown paper covers and blank sheets of writing paper.

On each page of the book paste a picture connected with the life of Christ. Begin with the Nativity. Cut out the Scripture passage narrating this and paste under the picture. The two Testaments are needed because sometimes the reading matter on both sides of the same page will be required.

The cutting and pasting may be done by the pupil at home, the teacher only indicating what verses are to be clipped and used. The pictures should be given out one at a time and the book brought to class for use and inspection, corresponding to the regular lessons in the quarterly. If desired, a good Testament or a larger sized picture may be given when the book is finished as a prize for the neatest work.

Such a plan has a wonderfully stimulating effect upon the pupil, for the pictorial representation of the Scripture passages makes the Christ story very real, and at the junior age children are active and like to do things for themselves. When the book is finished the pupil has a fairly complete Life of Christ, illustrated with high grade pictures, all of his own making. No child can do this work through a course of twelve or twenty-four lessons without gaining a much more vivid and comprehensive idea than he could possibly obtain by studying the Master's life with the aid of quarterly and Bible alone.

Nearly all our lessons are so selected that such a book could be made, though it is easier to find pictures of the life of Christ than of some other sections of the Bible. Where pictures of the lessons themselves are not obtainable one can nearly always find illustrations of some event or character of history more or less connected with that lesson. Many pictures of Roman life would fit in a study of Paul. Pictures of ancient Chaldea or Babylonia would assist in Old Testament lessons.

I know one teacher who keeps a catalogue of the Perry and Wilde pictures at hand and often studies them to find something which will add

interest and clarity to her teaching. We have never made the use we might have done of sacred art and we often stumble upon some example of the amazing ignorance of Bible times which prevails among both old and young in our Bible Schools. A few pictures would clear up distorted ideas surprisingly.

Many of our wide-awake state Bible School officers are realizing the wealth of pictorial art which has been at our hand for years but which we have not used, and have suffered much lack of knowledge in consequence.

Bible School teachers today to be efficient need to put thought and time and energy into their job if they are to compete successfully with the attractions outside the church. The old-time method of giving the lesson a hasty once-over late Saturday night, when body and mind are wearied with the week's work, will not provide sufficient interest and incentive to wide-awake modern children who have up-to-date teaching methods in day school, and who all too often are overstimulated by movies, parties and the like during the week.

The Bible School teacher should be not less alive and interested in her work than is the secular school teacher, who is obliged to attend summer schools, institutes, etc., and to keep herself up to standard by continual study. Where geographical isolation prevents attendance at religious conferences and institutes, the Bible School teacher can avail herself of correspondence courses, taking up any branch of study she particularly enjoys. Psychology, Bible, Evangelism, Teaching Methods—any number of subjects are now provided and credits given upon completion of courses.

With the growing demand for week-day religious instruction we come to the realization that there is opening before us a wonderful door of opportunity. It finds us too largely unprepared. Many towns and cities are demanding qualified teachers for such work, but the teachers are not forthcoming because the requirements are high and few have taken the trouble to fit themselves, though it is a glorious work.

When we have better qualified teachers we shall not be so likely to lose the sixty-five out of every hundred pupils which we have been losing from our Bible Schools—lost permanently in most cases, both to our churches and to religious life. And when we can hold the children who come to us and train them in Christian living we shall not have the horde of youthful criminals who are now making our country a byword among the nations of the earth.

WHAT MAY BE DONE WITH PICTURES

One Bible School teacher for several years has made a practice of cutting out from current literature all pictures that might in any way illustrate the Bible pages. She cuts out copies of famous paintings, reproductions of photographs of Bible countries, little pictures illustrating Bible costumes or references—from oriental lamps, or women grinding at the mill, to phylacteries on the arm or forehead, or lilies of the field. All these are dropped into a large box for use as needed.

When the Sunday School lessons were about Paul, all the pictures pertaining to Paul or the cities in which he lived, etc., were selected from the box, placed in chronological order, then pasted lightly with library paste on sheets of manila paper regular letterhead size (to be bought at the ten-cent store). These pictures will take Paul out of the clouds, in the minds of boys and girls (to say nothing of adults) and make him a real man on this earth. In one Sunday School such a set of Paul pictures was loaned to the teachers of several Intermediate classes and used by them with satisfying results.

When the lesson was on the Resurrection of Jesus, reproductions of artists' conceptions of the different appearances of Jesus after his resurrection were placed in order—following a reliable harmony. The story was told slowly and the pictures passed around the class, being careful to keep them in chronological order. Attention was drawn to differences in the artists' conceptions of the same event.

Where were the pictures obtained? They were clipped from magazines, advertising pamphlets, weekly newspapers, Sunday School journals and quarterlies—anywhere they were to be found. They accumulate much faster than one would imagine. The only requirements are a pair of scissors and an eye that never allows a picture to escape.

THE CHURCH OF TOMORROW

Rev. Charles E. Blanchard, D.D., Marshall, Mich.

I. Secure the proprietary interest of youth by leading them to become members of the church. From an early age they can be encouraged to look forward to such personal relations with the church; to feel that it is their church and that it will be largely what they make it.

II. Give each one a special work to do as far and as soon as is possible. Carefully consider each young person in order to place him or her in some position of responsibility. Deliberate multiplication of societies with this end in view is entirely justified. Nothing will so interest a young person in an organization as to have a definite place and responsibility in it.

In this connection the "Junior Church" is a most admirable thing. It gives boys and girls the feeling of having a responsible place, teaches them the requirements necessary for church officers, informs them as to their duties and makes them familiar with the work of the church.

A Junior Choir is a fine thing also. Get a good teacher of vocal music and chorus singing to drill and lead them and have them furnish a part or even all of the music in the church services.

Interest all early in the Bible School work. Give them every office possible there and by organization of classes and auxiliary societies bind them firmly to it. A class of older boys can be given the enterprise of securing and operating a stereopticon or moving-picture machine or providing athletic equipment. A similar class of girls can be made an "Altar Society" to aid in the adornment of the pulpit and platform. Older, but still quite young,

men, can constitute an Usher Organization, and so on.

III. Recognize in the church services the presence and importance of boys and girls. Have them sit together in the front pews from time to time and especially address them. Speak of and to them as "The Church of Tomorrow."

IV. Organize a Cabinet, let the young people be well represented in it, and hold regular meetings to discuss the work of the church and plan its activities. See that the suggestions of the young people are given respectful attention and are acted on whenever possible.

V. Emphasize the spiritualities. Keep the church a church, a religious organization, whose work is the cultivation of the spirit, the care of the soul. Young people are much more interested in these things than many think. It is a serious mistake to overlook this fact. If they can be helped to "grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ," they will become more and ever more interested in his church and its work.

OXFORD BIBLE ANNIVERSARY

This year, 1925, is not only the 400th anniversary of Tyndale's translation of the New Testament, but also the 250th anniversary of the first publication of the Oxford Bible.

The publication of the first Oxford Bible was rather a heroic venture in publishing considering the meager equipment available at that time. Even today the publishing of a Bible is a task of no mean proportions. Two hundred and fifty years ago it was still more so.

The right of the Oxford University Press to print the Bible and also the Book of Common Prayer, depends upon letters patent granted to the University by Charles I in 1632, but that right was not exercised for nearly half a century. In 1675 a quarto English Bible was printed by the Oxford Press.

The University of Oxford, like the other privileged printers, has appreciated the obligations as well as the opportunities of its task. A bulletin of the American Branch of the Oxford Press states that every "attention has been paid to accuracy and excellence of printing and binding, to the provision of editions suited to every purpose and every eyesight, and to the efficient and economical distribution of the books all over the world at low prices. In all these respects a standard has been reached which is unknown in any other kind of printing and publishing, and which is only made possible by long experience, continuous production, and intensive specialization. The modern Bible is so convenient to read and handle that its bulk is not always realized; it is actually more than four times as long as *David Copperfield*. A reference Bible is, also, a highly complicated piece of printing. Accuracy is secured by the employment of highly skilled compositors and readers—a new Bible is 'read' from beginning to end many times—and by the use of the best material processes; for all Bibles are printed from copper plates on the most modern machines, and the sheets are carefully scrutinized as they come from the press.

The Oxford Press offers a reward of five dollars for the discovery of a misprint; but very few rewards have been earned."

The best Bibles are printed on the Oxford "India paper." In 1841 an Oxford man brought home from the far East a roll of extremely thin paper, more opaque and tough for its substance than any paper then manufactured in Europe. He presented it to the University Press, and twenty-four copies of the smallest Bible then known were printed on it. They were a great curiosity, being barely a third of the usual thickness. Though offers of \$100 apiece were made, none were sold, but they were presented to the Queen and other important persons.

Some thirty years afterward experiments were begun resulting in the production of "India paper," and since 1875 the Oxford Press has been printing thin, light Bibles on its own paper.

The equipment and resources of the Press accurately reflect the immensity of the enterprise. The quantity of type is estimated at over one million pounds of metal and includes some 550 fonts of type in some 150 different characters. In the press room one faces an impressive array of fifty machines from the last survivor of the old flat-bed double platens to the most modern American double-cylinder "perfecting" presses with automatic "feeders."

It is estimated that the skins of over 100,000 animals are used every year for the covers of Oxford Bibles alone, and 400,000 sheets of gold are required for gilt lettering, to say nothing of gilt edges, for which a still larger quantity is employed.

The history of the various editions develops some queer facts. Some of the ancient editions are curiosities at present and are called by strange nicknames from startling misprints.

One of them is the "Bug Bible" because in a Bible printed in 1549, during the reign of Edward VI, the fifth verse of Psalms 91 reads, "Thou shalt not need to be afraid for any bugges by night," instead of our familiar "terror by night." One writer says this is not so grotesque as it seems, for our word, bug, comes from the Welsh word, "bwg," a hobgoblin or scarecrow—witness our words, bugbear, bug-a-boo—and that only in comparatively recent times has it come to mean a disagreeable insect.

More than one edition has been called the "Wicked Bible." One left the "not" out of the seventh commandment. Another asked, "Know ye not that the ungodly shall inherit the kingdom of God," 1 Cor. 6:9.

The Geneva Bible was known as the "Breeches Bible," as the last clause of Gen. 3:7 read "breeches" instead of our "aprons." There was the "Murderer's Bible" of 1801, from "murderers" instead of "murmurers" in Jude 16; the "Wife-hater Bible" of 1810 because John 12:25 had "wife" for "life." Besides these were the "Vinegar Bible" and the "Treacle (molasses) Bible," the first because the running title at the head of the page over Luke 20 read the "Parable of the Vinegar" instead of "Vineyard," and the other

because Jeremiah 8:22 asked, "Is there no treacle in Gilead?"

As to the influence of the King James Version of the Scriptures upon the English-speaking race, listen to Thos. H. Huxley:

Consider that, for three centuries, this book has been woven into the life of all that is best and noblest in English history; that it has become the national epic of Britain, and is familiar to noble and simple from John O'Groat's House to Land's End as Dante and Tasso once were to the Italians; that it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form; and, finally, that it forbids the veriest hind who never left his village to be ignorant of the existence of other countries and other civilizations, and of a great past stretching back to the furthest limits of the oldest nations of the world.

By the study of what other book could children be so much humanized and made to feel that each figure in that grand historical procession fills, like themselves, but a momentary space in the interval between two eternities; and earns the blessings or the curses of all time, according to its effort to do good and hate evil, even as they also are earning their payment for their works?

A Story to Tell

Talking or Doing

Gertrude, who worked in an office down town, remarked to the other members of the family at breakfast:

"Somebody ought to call on old Mrs. Martin. She can't get out at all since she sprained her ankle, and she must be lonesome."

"Talk about being lonesome," suggested Clayton, senior in high school, "somebody ought to write to Richard Felton. His little brother told me the other day that so far he had made hardly any acquaintances among the fellows at college, and he's working awfully hard, and is desperately homesick."

"I believe," commented Millie, first year high school, "that Miss Keese feels a good deal the same way. You know it's her first year teaching. We ought to have her in here some evening or take her out in the auto."

"If you are going to do a lot of nice things," this was from Dickie, who was still in a grade school, "you better get Jimmy Ryther a pair of shoes. Some of my old ones would do. Why, his shoes are simply awful! There's holes through the bottoms and through the top and his toes stick right out."

Wallace, senior in the bank, but recently in the army, said nothing; jotted down a few words on a slip of paper. One morning a week later he took that same slip of paper out of his pocket and turned to Gertrude.

"Did you call this week on Mrs. Martin?" he asked.

"Why, no," she answered, "but somebody ought—"

He turned to Clayton.

"Clayton, did you write to Richard Felton?"

"Why, no, I meant to, but—"

"And, Millie, have you invited Miss Keese—"
"No, I haven't but I'm going to do it—"

Dickie felt the question that was coming his way and intercepted it.

"And I didn't get any shoes for Jimmy, but he's got a pair and they look just like my old ones. I believe somebody must have—"

Mother broke in upon the family laughter.

"Yes, somebody did," she answered. "Wallace reminded me of it and I found a pair in the attic and we gave them to Jimmie's mother. Then Monday evening Wallace and I called on Mrs. Martin and Tuesday after school we took Miss Keese out in the car. Yes—and Wallace wrote, too, to Richard Felton."

"Well, I like that!" Millie turned upon Wallace in righteous indignation. "You and mother stealing our ideas that way!"

"Oh, you have a share," he answered. "I never would have thought of one of those things and it's a sort of kind thing thinking of kind things to do for people. Only, of course," he added more seriously, "it does not really help them any unless you do them. I had that rubbed into me over in France. I had a mighty fine pocket knife that I bought at a Y canteen and my bunkie liked to so much I thought I'd give it to him, but I didn't, and the next day they took him off to the hospital, sick with the flu, and he never came back. I made up my mind then that I was through with just planning kind things. If I had any more kindly impulses, I was going to see to it that they hatched out."—*Author Unknown.*

Unnecessary Anxiety

Deut. 33:25. We have a saying that we need not cross bridges until we get to them. There is so much truth in it that we ought not to rob it of value by accenting the fact that it is perfectly possible to foresee certain bridges for which we might as well get ready. However, many dangerous bridges prove to be purely imaginary, and we have our worry for nothing.

The musician, Hans von Bulow, once appeared at an opera house to conduct a rehearsal of the Brahms "Tragic Overture." As he took his place on the stand, he suddenly called out: "Where is the contrabassoon? Why is there no contrabassoon engaged?" The responsible manager said that he had not been told to have a contrabassoon-player present, and Bulow gave him a round scolding before the orchestra. However, the rehearsal went on. After the hour Bulow called the manager, and gave him a five-dollar bill, saying, "Do not say anything; it was my fault; there is no contrabassoon in the Brahms Overture." Before he began he was wondering what he should do when the omitted instrument was needed, but it proved not to be needed at all.

It is interesting to see how many things that we think we must have, are not necessary. Conditions shape themselves so that we get along just as well without them. Besides, it is one of the joys of living to get along without things that we could use. *Cleland B. McAfee, D.D.*

CHURCH BUILDING DEPARTMENT

Do's and Don'ts for Pastors Planning to Build, Remodel or Newly Equip Churches

A Plea to Rise and Build

A Church Building Sermon

REV. A. J. SAUERBRUN, East Brady, Penna.

Text: "This people say, The time is not come, the time that the Lord's house should be built." Haggai 1:2-4.

The setting of our text is in the midst of very hard times in comparison with which our own times would appear to be clover. The Jews had just returned from the land of exile to rebuild the Holy City and the Temple. The scene that greeted those returning exiles was enough to discourage and dishearten the strongest and most enthusiastic among them. For wherever they turned they were confronted by the ruin and havoc which had been wrought by the conquering armies of Nebuchadnezzar. The task of bringing some semblance of order out of that awful chaos might well have appalled that small band of heroic but poverty-stricken Jews. Nevertheless they set to work at the prodigious undertaking and were making fairly good progress, even so far as building the walls of the city and laying the foundation for the Temple, when an injunction arrived from Babylon forbidding further work.

I dare say there were many who were secretly glad when that injunction arrived, for it would give them more time to build and improve their own homes. Indeed there were some among them who had felt all along that they ought first to have built homes for themselves before thinking of building the House of God. And so they set to work with a will building their own homes and vying with each other in the furnishing and adorning. In due season the injunction against building the Temple was removed and the Jews were at liberty to return and complete the work. But instead of welcoming the opportunity many begged to be excused. Perhaps they had not yet completed their own homes. There still were improvements to add to make their homes comfortable. Furniture had to be bought, rugs laid, draperies hung, so that their homes would have a presentable appearance if callers should happen to drop in. Anyway, said they, we have been so busy building our own homes and at such an expense furnishing them that this is not the time to talk about building the House of God. So while the inhabitants of Jerusalem dwelt in their comfortable, snug and luxurious homes and were constantly adding new improvements and more elaborate furniture, the House of God presented an appearance that was an insult to God and disgrace to the commonwealth of Israel.

I have not the slightest doubt that those Jews thought that they were pursuing the best and wisest course in first looking after their own

things rather than after the things of God,, for there are many people today who are of the same opinion. But I want you to notice a peculiar thing that happened to these people. They had pleaded poverty as an excuse for not building the house of God. So God accepted their plea at its face value and gave them such measure of poverty as made their excuse most genuine and real, not a mere subterfuge or evasion. They had neglected the building of God's house, and put it off that they might have more time and money for themselves. They wished to be excused from so expensive an undertaking on the plea that their families must first be provided for. Their children must be clothed and fed and ample provision made for their future. They therefore could not think of building the Temple until these matters had been attended to. Are not these the very excuses we so often hear for not meeting and fulfilling our obligations and duties toward God? But oh! the sin and shortsightedness of such conduct! The sin consists in rank unbelief toward God. The shortsightedness in forgetting that all our success and wellbeing in life are in God's hand and can be enjoyed only by his favor.

The Jews were soon to learn that lesson in the most impressive way, for the very plea of poverty by which they had hoped and planned to escape building the House of God he now brings upon them for not building it. Ere long the people began to complain about the unseasonable weather, of the great losses they had sustained in their crops, of the epidemic that was greatly decreasing the size of the herds, and of the general falling away of business. Of course the people were utterly at a loss to account for these conditions. Others may have entertained various theories as to the cause of them. The farmer would blame the city man and the city man the farmer for the hard times, but none ever thought that possibly God had something to do with it. They did not, or would not, see that the hard times of which all were complaining were the manifest tokens of God's displeasure, sent because they had put off building the Temple until they had first attended to their own affairs. To enlighten them God sent his prophet Haggai, not merely to declare the judgments of God, but to explain and interpret those judgments under which they were smarting. In other words, the prophet shows them that there was a direct and intimate connection between the hard times of which they complained and their neglect of God's house. Saith he: "Consider your ways. Ye have not enough; ye drink, and ye are

not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes," Hag. 1:6.

How little we stop to think that our prosperity and success and true happiness in life are in God's hand and that the best way of promoting and insuring their continuance is not forgetting and neglecting God, but by manifesting utmost fidelity and loyalty toward him, his house and his work.

We have to deal with the same God. We are under the same obligations to him. We are just as dependent upon him. And I challenge your ingenuity to invent an excuse for neglecting your obligation and duty toward God that Israel has not anticipated and pleaded more than 2500 years ago.

Perhaps you say, We ought to wait for more prosperous times before building a church, as though the more you prosper the more generous and liberal will you then be. That ought to be true. But it is a lamentable fact that it is not usually true. On the contrary, the more men prosper, the more they acquire of this world's goods the more reluctant do they become to relinquish any thing for God and for his work. Can any of us say that we are poorer than we were five or ten years ago? If so, it may be that we ought to have built the house of God then. But I venture to say that in the midst of past prosperity you never thought of such a thing. Don't fool yourself by saying what you would do if you had the money. God does not expect from you the money you do not have. He does demand an account for the money you have. No one will be able to escape that accounting.

Another comes out plainly and says: "I'll not give a cent toward the building of God's house." Well, that is going a great deal farther than the Israelites dared go. They did not say that they would not build but simply, This is not the time. In other words, they put it off. A man who says that he will not give one penny to God for all the blessings and favors bestowed has an argument, not with any man, but with God. Let him see to it.

Still others say: "We have son or daughter at college; we have children coming on for whose education we must provide; we must see that is attended to before we can think of doing anything for God's house."

It is one of the sacred duties of parents to secure the best possible education for their children, to equip them in every way for the work and the responsibilities of life. But how short-sighted the parents who will not take God into partnership with them in such education, who will make such needed education an excuse for stinting and neglecting God's cause. I know you think the world of your children. Your thought and concern is for their happiness and welfare. God forbid that you should make your children an excuse for neglecting and withholding your obligations from Him who holds the very life of your children in his hand. If you find the work of educating your children too much of a burden, too great a drain

upon your financial resources, how would you like it if God should somewhat lighten that burden by taking your children from you? It seems to me that the more fathers and mothers are concerned in the welfare of their children the more eager and anxious would they be to have them under the favor and blessing of God and that they would seek that object not by withdrawing themselves from God, but by greater devotion and consecration to his work and service. I sincerely pity the parents who think that they can adequately prepare their children for the battle of life by merely spending so much per annum upon their secular education. Besides, all must recognize that it will take infinitely more than a highly trained and cultured intellect to make a worthwhile man or woman of your boy or girl. It takes the strong undergirding of religion. It requires love and reverence for God's law and house to develop a character in our boys and girls that will enable them to stand up under the fierce temptations that may assail them in life. Send your boys and girls to college and thank God that you are able to do so, but don't forget that those very colleges owe their existence to God and to God's people who ever were ready and willing to sacrifice their means that such institutions might be brought into being.

But I hear someone say, "All that is very well and true, and no doubt would have some weight if we had no church building, but we have a building and cannot see the need or call for another."

Does this building express the measure of your gratitude and devotion to the most High for his favor toward you? Do you consider it an honor to him who is the owner and possessor of all things in heaven and upon earth? Does it compare favorably with your own homes? Is it in keeping with the majority of the homes in this town, or does it present glaring and painful contrast? Is it a credit to the community in which you reside? There are people who would not be seen riding around in a shabby, out-of-date car, for fear that it might lower their prestige. I tell you that nothing so lowers the real prestige of a community and especially of the prosperous people in it, as a poor and dilapidated condition of their house of worship. Would you take pleasure in pointing out this church to the visitor as the place where the Presbyterians of this town worship their God and Saviour? I did so once and was asked the rather blunt and disconcerting question: "Well, what is the matter with these Presbyterians?" Don't you think that the house that is dedicated to the worship and service of the most high God should at least equal if not surpass in dignity and appearance the temple that is dedicated to worldly pleasure? Besides, do you know of any other town of the size of ours, of the same high type of citizenship, with such splendid boys and girls, that has so wretched and utterly inadequate plant for the nurturing and developing of the moral and spiritual life of the people?

Is it not a fact that we have long realized the need of a modern and substantial church building more in harmony with the love and devotion which

we profess to have for our God and Saviour? a building in which we can take care of the moral and social activities of our young people? a building that shall impress the visitor with the fact that religion is a living, vitalizing and uplifting influence in our community? a building in which God can take delight and pleasure because it

represents genuine love and self-sacrifice for him and his cause? What then is there to hinder us from rearing and dedicating such a building to our God? Will you not ask yourself that question before God and your own conscience and answer it as you will wish you had answered it when he calls you to your final account?

ILLUSTRATIVE DEPARTMENT

A Sermon Without Illustrations is Like a House Without Windows

Fresh Bait for Gospel Fishermen

REV. LOUIS ALBERT BANKS, D.D., Roseburg, Oregon

A Heroic People

2 Tim. 4:7. Some day when you want a good story of heroism to rouse the red blood in your audience, you will find it in a quaint old book called "The New Testament" where as brave a hero as ever led a forlorn hope and came out victorious, tells the story. You will find it in a section of the book called "Second Corinthians, Eleventh Chapter," where this world-famous hero gives a glimpse of what he endured long years before he sounded the above trump of victory: "Of the Jews five times received I forty stripes, save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of waters, in perils of robbers . . . in weariness and painfulness . . . in hunger and thirst . . . in cold and nakedness."

After reading that, a modern preacher is likely to take a new tuck in his belt, and go on without self-pity.

A Good Woman the Best Trainer for Manhood

Prov. 31:28, 29. I heartily agree with Arthur Brisbane, the famous editor, when he writes: "H. G. Wells worries about the American system of public school education. He is much afraid that our manhood will be damaged because our school boys are educated largely by women, whereas British boys are educated by men.

"It is kind of Mr. Wells to worry, but he is wasting time and energy in this case.

"If he will look into his own book of history, at some of his ancestors with the big teeth, low forehead and heavy jaw, he will find that human beings have changed. And he ought to know that they have changed, thanks to the fact that men have been educated by their Mothers. Women have educated, not only the boys, but also the men, gradually taking the brutality out of them. And that's what they need. On the lap of his mother and at her knee, man has been changed from the troglodyte, that used to crack his neighbor's thigh bone to get at the marrow, into our present imitation of civilization.

"Women can teach the school boy justice, kindness, courage, patience and concentration. What other manly characteristics does the man teach?

"The only teacher that Abraham Lincoln ever

had was a woman, his step-mother. She did pretty well. The right woman for a mother and the right woman for a teacher, will turn out men sufficiently manly, as Wells will learn from Lincoln's history."

The Tree of Healing for Sin

Jer. 8:22. The whole civilized world has been interested in the report that in oriental forests a tree which yields oil which will cure the loathsome disease of leprosy has been discovered.

When I read it I said: "There is only one tree that yields the oil of salvation which can cure the deadly disease of sin. That is the tree on which Jesus was crucified on Calvary."

God's Preparation for Us

Psa. 61:7. Minna Irving sings this illuminating song:

"The lumps of coal that in my grate
To incandescence glow,
Were trees and plants when earth was new
A million years ago,
And as I gaze into the fire
The flower again, behold!
In colors rare and wonderful
Of red and blue and gold.

"Strange sapphire petals open wide
And vanish into ash,
And crimson blossoms from the depths
In vivid beauty flash,
And from the carbon's burning heart
Rich buds of orange blow—
Bright ghosts of flowers that bloomed and died
A million years ago."

God has made ample preparation for his children, both for physical and spiritual needs.

Golden Rule Brotherhood

Matt. 7:12. The golden rule of brotherhood was illustrated by two exiled Russian army officers in Seattle, Washington, last winter.

Capt. Nelski Orloff, former officer in the Czar's Russian army showed the spirit of loyalty in a high degree.

General Alexander Ivanoff, who was his commanding officer ten years ago in the drive against German forces, met with a serious accident in



She Can't Attend Church But She Can Read


NO tongue can tell the joy and the comfort that come to the hearts of the aged, the shut-in and those far away as through the Parish paper they get a vision of the service in the church, and in fancy hear the inspiring voice of the minister as they read some helpful encouraging message from him in the Parish Paper. As they read the "doings" of the church and its various organizations as well as the "Personal Mention" of the members and friends, they live their church life all over again. A line or two about themselves makes them feel that they are not forgotten. And so a Parish paper is not only a newspaper, but a visitor and a preacher.

No minister can truly be a minister to his flock and the community without a Parish paper—the modern method of effectually,

pleasantly and profitably reaching everybody, near and far, who might at all be interested in or benefited by it. Nothing can take its place because nothing else can do what the Parish Paper does.

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Ex. July, 1925

(Write Plainly)

Seattle on Thanksgiving Day. While playing tennis he fell and injured his spine. He was taken to the Columbus Sanitarium and had undergone two operations.

The general's condition took a turn for the worse and attending physicians decided that a blood transfusion was necessary to save his life. The colony of Russian refugees in Seattle was informed and volunteers were called for.

Just then Capt. Orloff arrived in Seattle, almost penniless and seeking work. On hearing that his former commanding officer needed help, he presented himself at the hospital immediately, told the attendants his mission and was taken to the general's bedside. The heels of the young man clicked, shoulders squared to be saluted. Then he bared his arm, extending it to the sick man and in broken English said, "All my blood is thine, comrade!"

The transfusion was performed by Dr. W. C. Speidel and Dr. Alexander Golitzen, the latter a Russian prince who fled to Seattle after the revolution.

General Ivanoff had been working as a carpenter's helper in Seattle.

The Daily Task

Psalm 61:8. Katherine Edelman sings helpfully of the importance of fidelity to the daily task, the duty, however humble, that lies close to our hand:

The common daily tasks of life
Seem poor and mean and small,
And oft we scorn them to respond
To some alluring call.

The tasks that lie so close at hand
Grow irksome to the soul
And are forsaken for some dream,
Some visionary goal.

And yet the surest road to fame,
To deeds that stir and thrill,
Is doing the tasks that lie at hand
With all our strength and will.

A River of Mud

Rom. 1:24-25. When I see the flood of suggestive and salacious literature in papers and magazines in some of the news stands these days, I think that there is an intellectual and spiritual "river of mud" surpassing that which poured down from Mount Shasta's glacier last year. One of the most curious events of glacial history, occurring recently in California, is described in "The Scientific American." A warm and dry season, unusually prolonged, so melted one of the large glaciers on the south side of Mount Shasta as to set in motion a river of mud and rubble, which in two weeks completely altered the topography of an entire valley.

"Glacial motion is ordinarily infinitely slow and its visible effects are the result of years and centuries rather than of days and weeks, but this recent flow was so rapid that it endangered the little town of McCloud, south of the mountain.

"Owing to the geologic formation of the moun-

tainside, largely a combination of volcanic ash, sand, and pumice, the moving stream gathered in its passage a tremendous accumulation of debris, which cut channels through the deposits of crumbly ash left by a former volcano, creating deep, miniature canyons. The accumulated mass, consisting of thousands of tons of mud and sand poured down into the valley.

"Mud was deposited over an area ten miles long and about three-quarters of a mile wide. Vegetation was submerged. Small animals, such as squirrels and chipmunks, were trapped and buried.

"As the deposit hardened under the hot sun it solidified to a jelly-like consistency and later dried and hardened into a firm, pumiceous earth. It probably never will support so varied a vegetation as the richer earth it covers."

A Common Bond

1 Pet. 2:17. Edward Bok tells this story:

"I remember being one of a group of four men in a New York hotel reading our morning newspapers. Not one man in the group knew the others. Suddenly, one of the men put his paper on his knee, smiled and said, 'Well, I see the colonel is back.' (Colonel Roosevelt had just returned from his African hunting trip.) The other three men dropped their papers, and all four faces became instantly wreathed in smiles. The human kinship had been at once established."

When I know a man loves Jesus Christ I immediately feel a common bond binding me to him.

A Man Should Keep the Temple of His Soul in Good Order

1 Cor. 6:19-20. A distinguished editor is not up to his usual standard of wisdom when he takes a fling at Dr. Henry van Dyke for going to New Zealand to catch trout. If a man who gives all his powers to doing good can keep his vigor through a long sea voyage with trout fishing at the middle of the sandwich, he is certainly doing a wise thing. We must keep our bodies in good order if we are to be of the highest use to God and to our fellow men. The nobler vision is increased by keeping the temple of God strong.

The editor says:

"The Reverend Dr. van Dyke, aged seventy-two, and his daughter, aged twenty, will go all the way from New York to New Zealand to catch trout. The daughter says trout fishing in New Zealand is the best in the world. That's an interesting trip especially for a highly educated man of seventy-two. At that age, with probability of only ten years of life remaining, there would seem to be many things more important than catching New Zealand trout.

"... But our savage ancestors depended entirely on fishing and hunting. Inherited instinct sends us catching trout in New Zealand or killing moose in the North when we might be looking through a telescope nearer home."

Be Careful of Your Leaning Side

Heb. 12:1. Most of us are strong some places, but most people have some weak place where they

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need to watch and use every prop possible lest they give way under pressure of temptation. A good story is told of the colored janitor of a church in St. Louis who had a violent temper. He was converted, but sometimes his temper would get the best of his good resolutions. On one occasion when he was repenting of one of his lapses, he made this prayer after he had asked the Lord to forgive him: "O Lord, prop me up on the leaning side."

Many white people, as well as colored, need to pray that prayer and help answer it themselves by hunting for the prop.

The Priceless Treasures Good Men Leave Behind Them

Psa. 112:6. We are told that little heaps of semi-precious stones, scattered over the plains and hills of New Zealand, mark the last resting places of the moas, gigantic ostrich-like birds, only recently extinct. The moa, which was the largest bird that ever existed, carried pebbles in its gizzard, just as ordinary chickens do, to grind up its food, says *Science Service* (Washington). Since it lived largely on tough twigs of bushes, it needed especially hard stones. Where it lay down to die at last, the pebbles endured after even its bones had disappeared. Hence the little heaps of rounded chalcedony, quartz, chert, jasper and quartzite, ranging in size from 2½ inches in length and 2 ounces in weight downward. Prof.

W. T. Lee, of the U. S. Geological Survey, who calls attention to this phenomenon, comments on the good judgment of these extinct birds in choosing jewel stones for use in their lapidary mills. "By judicious selection of material, these first families among diamond-cutters handed down lasting memorials to admiring posterity," is the way he puts it.

Good men and women of every age have left precious treasures behind them to enrich and bless the world. Men and women like Gladstone and John Wesley and Abraham Lincoln and Frances Willard and John Howard, Dorothea Dix and General Booth. What heaps of gems they have left in their trail!

God's Word for High and Low

Psa. 119:147. A copy of an early edition of the Bible was recently sold in New York City for \$50,000, the highest price ever paid for a book. At about the same time the American Bible Society announced that it had received an order for a million and one-half copies of the Scriptures to be sold for one cent apiece.

God's Word is for high and low; rich and poor. It is equally necessary to the greatest statesman and the humblest citizen. It is equally enlightening to the profoundest scholar and to the simple child.

Illustrations from the Classics

REV. GEORGE MACADAMS, D.D., Glencoe, Illinois.

(Note—In this number we begin a series of illustrations drawn from the classics. Such illustrations always dignify discourse, besides being exceedingly interesting in themselves. Their beauty, utility and cultural value is marked. Those for this month are chosen with special adaptation to patriotic themes. All publishing rights are reserved to the author. Of course all our readers are permitted full use of them, except in publication.)

Dr. MacAdam is of Scotch-Irish and English ancestry. He entered the ministry of the Methodist Episcopal Church and served several important pastorates in western states, then was president of Fort Worth University for several years. He writes the following note of introduction to the series.—*Ed. Expositor.*)

President Coolidge in a recent address at the University of Pennsylvania said: "It is impossible for society to break with its past. It is the product of all that has gone before. The principles and ideals on which we must depend for a continuance of culture and science, come to us from the classics."

A great English scholar reminds us that "the roots of the present lie deep in the past, and nothing in the past is dead to the man who would learn how the present comes to be what it is."

Realizing this I have for years utilized my adventures in classic reading and ancient history to

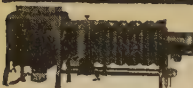
examine and classify the problems worked out by the ancient races, and the forces they used in building a pioneer civilization. This has resulted in an accumulation of suggestive incidents and events; analogies between the ancient and modern ages; and especially those findings that might illustrate or throw light upon our own religious, social, economic or civic problems.

There is the hope that we shall appreciate the task and labors of our primitive ancestor as he groped his way through infinite pain and toil to conclusions which add to the wisdom of the present. May we fellowship with him in the supreme task of bringing to our race the Golden Age, to which he backward looked but towards which we forward move under the association and leadership of Him who said, "Before Abraham was, I am," and "Lo, I am with you always, even unto the end of the world."

The Sacred Fire of Patriotism

1 Kings 18:30. "And he repaired the altar of the Lord." Among the Romans Vesta was the deity who presided over the altars of the home and the nation. In her temple a sacred fire attended by six virgin priestesses known as Vestals, continuously burned. The safety of the city was supposed to depend upon this fire; hence it was watched and tended with the greatest vigilance, for should it go out it could only be rekindled

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from the sun. The punishment for its neglect was the severest possible. It is a type of a fire which should burn upon the altars of every citizen's heart and in all our temples of legislation and justice. We call this fire, patriotism. Upon the preservation of this sacred flame the perpetuity and welfare of the institutions our fathers builded ever rests. When it flickers low in the temples of Education; when it dies down in the temples of Legislation and Justice; and when its guardians neglect it in self-seeking, then are the fortunes of the American people fast ebbing. The punishment for its neglect on the part of its custodians and guardians cannot be too severe; but each citizen must be a Vestal guardian to keep this sacred fire ever burning upon the altar of his own heart.

The Love of the Home-Land

Psa. 137. "How shall we sing the Lord's song in a strange land?"

Homer tells of the wandering of Ulysses over many a sea, of his being cast on many shores and of finally coming to the island of Queen Calypso where she held him by enchantment a prisoner for over seven years. By every allurements and pleasure she sought to make him forget Ithaca, his home-land, and to become content with residence there. But it was all in vain and the poet makes him say:

"In vain Calypso long constrained my stay,
With sweet reluctant amorous delay;
With all her charms vainly Circe strove,
And added magic to secure my love.
In pomps or joys, the palace or the grove,
My country's image never was forgot:
My absent parents rose before my sight,
And distant lay contentment and delight."

These words most majestically speak that strange affection which lies deep in the heart of every patriot for his native land. Do they not also present the longing for that "home of the soul" which lies at the end of life's voyage? The world seeks to allure the soul but in the language of Ulysses, "Distant lay contentment and delight?"

A Sulking Patriot

1 Kings 19:13. "What doest thou here, Elijah?" Homer has drawn in the Greek hero, Achilles, a tremendous figure. But when he pictures him sulking in his tent while his comrades are slain by scores and his country's armies are beaten back to their ships; when he presents him as finally going forth only at the impulse of anger or desire for revenge because Hector slew the friend he should have accompanied to the field of battle, all the attractiveness of the figure is lost to us. We agree with Nestor who said:

"Achilles with unactive fury glows,
And gives to passion what to Greece he owes."

A true patriot will give to his country his unswerving loyalty whether in time of war or peace. No considerations smaller than her entire good will occupy his heart and for no part or section will he surrender the interests which inhere in her entirety, even though it be the soil upon

which he was born. And no passion is there in the human breast which should not be consumed in the love and devotion which flames in a truly patriotic heart.

An Aged Patriot to a Youthful Soldier

Psa. 137:5. "If I forget thee, O Jerusalem, let my right hand forget her cunning." When the Grecian chiefs lay sleeping before Troy, Agamemnon, the leader, sent Nestor, an old warrior, whose valor on battlefield was equalled by his wisdom in council, to arouse and bring them together in a conference. As Nestor went rapidly about awakening the sleeping warriors, he aroused Diomed, a valiant soldier, with a rebuke that he should be found sleeping. Diomed however courteously replied:

"Wondrous old man, whose soul no respite knows,
Though years and honors bid thee seek repose;
Let younger Greeks our sleeping warriors wake.
Ill fits thy age these toils to undertake."

Homer makes the old man's reply a beautiful and noble sentiment:

"My friend, generous is thy care.
These toils, my subjects and my sons might bear,
But now the last despair surrounds our host;
And if my years thy kind regard engage,
Employ thy youth as I employ my age.
Succeed to these my cares, and rouse the rest;
He serves me most who serves his country best."

Only an Armorbearer

1 Sam. 14:7. "And his armorbearer said unto him, Behold I am with thee."

Anchises, one of the royal house of Troy and the father of Aeneas had a faithful armorbearer named Butes, who afterward assumed the same relation to Ascanius the son of Aeneas. He was finally slain by Turnus. But Apollo descended from heaven to encourage and assist the young warrior and assumed the form of the old armorbearer, thus paying him the highest possible honor.

Faithfulness is a supreme qualification of life and though it be exercised in humble places it gains life's richest reward. The "well done" of the Master will be spoken not to king or queen nor to any earthly title or dignity but to "thou good and faithful servant." Often in the battle of life, the dear forms of those who quietly and faithfully performed their duty and filled their place gives us inspiration and help. And is it not ever so that when God mingles in the battle of our life it is in the influence of some faithful and true man or woman that he gives help?

The Story of Democracy

Gal. 5:13. "Brethren, ye have been called unto liberty." The myth of Prometheus may be said to be in epitome the story of human freedom. The evolution of political liberty and the development of free institutions are latent in the tale. The hero's revolt against autocratic power, his tremendous protest against tyranny and his espousal of the cause of humanity for whom he stole fire from heaven—without which there could have been no human progress—these are a

tragic drama of the forces and struggles which have worked our individual and social progress. And the price he paid, as he lay on his rock deathlessly suffering under the hand of Zeus, is only a part of the drama in which we all play our act of sacrifice and self-renunciation, that we may be free and maintain our freedom. Someone has said, "The tree of liberty grows only when watered by the blood of tyrants." But not only tyrants; freemen must themselves water with their own blood the precious growth; and countless thousands have lain with Prometheus upon his rock and have hung with the Christ upon his cross to purchase a higher and ever higher form of human freedom.

The Patriotic Officeholder

Neh. 7:2. "I gave my brother Hanani charge over Jerusalem for he was a faithful man." In these modern days of corruption in office, of "influence" and "pull," of direct bribery with money and indirect bribery through political promises, trades and deals; when official position and trust are betrayed openly or deliberately winked at; and when criticism of corruption is repressed by the hopeless word, "O what's the use?" it is refreshing to read the noble sentiments that Sophocles in his *Antigone* puts into the mouth of Creon: "For who, with a whole city to direct, Yet cleaves not to those counsels that are best, But locks his lips in silence, being afraid—I hold him even of men most base And who, greater than his country's cause Esteems a friend, I count him nothing worth."

The secret of "the most interesting civilization" ever planned on this earth, the Greek, may be found in such exalted ideals of citizenship as this.

Lessons From Our Wonderful Past

Deut. 11:19. "And ye shall teach them to your children." It would be difficult to arrange the teachings of Plutarch into a system of philosophy though he was uniquely and clearly a philosopher. But the dominating impulse of all his writings may be easily discerned. A passion for searching out the moral wisdom of preceding generations of men and applying it to the needs of his own day; particularly offering it as instruction to the men of his own generation. It is this acknowledgment of the value of the lessons of the past and an intense desire to make its traditions and wisdom of ethical use in molding the character and directing the conduct of posterity which gives unity to his teachings. And as Plutarch stood in his day humbly learning from the past experiences of humanity, so the modern American may well pause in his hurried rush to hear the priceless lessons which our wonderful past would teach us, and to make application of the experiences of our fathers to the problems of our own day, not bound by their traditions but equipped with their wisdom.

The Spirit of Progress

John 8:31. "Ye shall know the truth; and the truth shall make you free." An oracle once informed the people of Phrygia that their future king should come to them in a wagon. One day as

they were deliberating over the matter, Gordias, a poor countryman with his wife and child, drove into the marketplace in a wagon, and they immediately made him king. He dedicated the humble vehicle to the oracle and fastened it to its place by means of a hard knot. This was the celebrated Gordian Knot concerning which it was promised that whoever should untie it should become lord of all Asia. Many sought to accomplish the feat but none succeeded until Alexander the Great in his conquest of the East came to Phrygia and though, like others, he was baffled by the task, he at last drew his sword and cut it in two. But we must realize that what made Alexander the lord of Asia, was not the prophecy of the oracle, but the elements of character revealed in his impatience with the knotted traditions of the past, and his refusal to be bound by them to hopeless methods of untying the knot. The courage and decision with which he brought his sword to the task may have been unconventional but they were the virtues which made him the lord of Asia.

The Purpose of Discipline and Hardship

Hebrews 5:8. "Though he were a Son, yet learned he obedience by the things which he suffered." Underlying the story of Heracles and his Twelve Labors is the teaching that difficulty and trial have their great purpose in the perfection of human character. Heracles was the Grecian ideal of manhood; they never conceived a greater. Through a cunning trick of Hera he began his life in the service of the tyrant Eurystheus and was compelled to prostitute his gigantic strength to the will of this comparative weakling. This he patiently did, rising in his manhood superior to the humiliation. His life henceforth was one continued subjection of himself to tremendous tests from which he came with increasing strength of body and finally of a culture of soul. Hera, the Queen of Heaven, remorselessly pursued him with her inveterate hatred but even her vengeful spirit was at last satisfied and with the other gods she welcomed him to immortality and a seat in their midst. His story personifies the experiences of humanity, and was the Greek way of saying that the ideal manhood is achieved only through difficulty and discipline.

Making Citizens

Acts 21:39. "I am a man . . . a citizen of no mean city." The genius and power of the Greek civilization lay in the care with which they trained their future citizens.

In Athens the bestowal of civic rights was a matter of great importance, and the approach of a youth to the years and privileges of citizenship received the attention which is greatly missing in these modern times. The completion of a boy's eighteenth year was the occasion of a festival celebrating the event, and his hair hitherto worn long was now cut short and the shorn locks dedicated to Apollo. For the next two years he was employed in gymnastic exercises and his development carefully watched. Then after an examination to test the genuineness of his civic descent, his physical qualifications, he was entered in the

list of his tribe, publicly presented to the people in the theater, armed with shield and spear, taken to the sanctuary at the foot of the citadel where he bound himself by solemn oath to the service of his country. He was for the next two years employed as a guard upon the frontier and was then admitted to the meetings of the assembly and employed in foreign service. It is certain that at some time the qualifications for citizenship in America will be more carefully scrutinized than they now are, and some such emphasis as this festival of the Greeks should be placed upon its bestowment.

A Woman Patriot

Judges 4:10. "And Deborah went up with him." The patriotism of woman has usually been shown by quiet unostentatious sacrifice. Only occasionally have there been leaders who like Deborah have proven their loyalty to country by public services of marked character. One such however stands out in Grecian history. Iphigenia, daughter of Agamemnon, was selected to become a sacrifice on the altars of Diana that victory might crown the hosts of Greece in their assault upon Troy. Euripedes places on the lips of the devoted victim words of the loftiest patriotism as in the presence of the army she offers herself for immolation:

"For my country and for all
The land of Greece I freely give myself a victim:
To the altar let them lead me."

This was such a striking exhibition of devotion to country that the great poet makes it the subject of one of his plays, perpetuating forever the fame of the deed. But countless sacrifices of womankind as noble as Iphigenia's have been laid upon the altars of country throughout the history of the world though they have been all unnoted and unsung.

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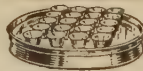
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Church Advertising from Another Angle

REV. FRANK D. ADAMS, D.D., Detroit, Michigan

To advertise or not to advertise? That is the question which is agitating the minds of hundreds of ministers and churches. Increasing numbers are answering in the affirmative and the signs indicate that the practice will become almost universal among the leading Protestant bodies. Yet it is not being accomplished without some distress. Troubled parsons are crying out against what seems to them like violation of the sanctities of religion. Some of their objections are valid. The flaunting, sensational, "circus-poster" type of advertising is not in keeping with the dignity and sacred mission of the church. But most of what they have to say seems very unconvincing. A study of some of the most recent articles on this subject indicates that the writers are basing their conclusions upon certain false assumptions, foremost among which are these three: 1. That church advertising is prompted by the minister's desire to praise himself and from a love of adulation. 2. That paid-for advertising cheapens and commercializes the church. 3. That it is "unethical" to try to arrest the attention of people and arouse an interest in religion until they are morally on the rocks and must be salvaged. All this is branded as sensationalism.

Let us consider these assumptions in order. In defense of the first we find such expressions as "immodest self-praise," "vulgar self-praise and a cheap appeal to the crowd's love of novelty and sensation," "vulgar self-praise sometimes thinly disguised as praise of the institution's excellency." Such writers seem rather intemperate. They are trying to cover altogether too much territory. This is quite a sweeping indictment of a rapidly increasing number of fairly decent men. It is true that an individual now and then emerges whom this description fits. I know of one or two in my rather long list of ministerial acquaintances. Their printed antics do discredit the efforts of all the rest. But they are exceptions and not to be fairly taken as types. Because some fellow has execrable table manners, grabs at the food and eats with his knife, I shall not therefore refrain from eating.

Ministers do not pay for church advertising. They have no money for that kind of "self-praise" even if they desired it. The checks are drawn upon the treasury of the church by the order of boards of trustees or stewards. Such boards are not usually made up of men who can be persuaded to throw the people's money away to tickle the minister's "love of adulation." It comes too hard for that. They must first be convinced that an advertisement will not prove a boomerang, that their minister will not fail to make good. But when such a board of trustees has discovered that their minister's sermons, no matter what the topic, are uniformly good, just wherein is the wrong in paying for space in the newspaper to say so? Depend upon it, no church

will long continue such a policy if its minister is not making good in his pulpit.

It is alleged that paid-for advertising cheapens and commercializes the church. It is a little hard to follow this reasoning. Is it assumed that the church is trying to "sell" something cheap, vulgar and superficial? Or is the cheapness, vulgarity and superficialness of the article offered simply due to the fact that the church is trying to "sell" it? Such argument gets nowhere. Do sensible men pay out good money advertising something in which they have no faith themselves? Underneath it all lies the conviction that this thing being offered is beyond price.

The actual fact is that the church which advertises exerts itself all the more to minister to the people who are thereby attracted to its services. As for the commercializing the church, the objection seems to lie in the fact that the advertising is paid for, not begged or solicited or "sponged" on the time-honored plea that it is to advance the cause of religion! Well, if it is commercializing the church to pay like honest men for service rendered, let's have more of it. This, it seems to me, instead of cheapening the church makes it more self-respecting. It augurs the end of the habit of hanging around newspaper offices looking for a publicity "hand-out." It would be interesting to get the newspaper man's reaction on this question. If paying honestly for what we get from the papers, just as we pay our ministers, organists, janitors and the printers of our weekly bulletins, is commercialism, the sooner all the churches plead guilty to it the better!

The third assumption is that it is "unethical," indeed "sensational," to try to arrest the attention of people and stimulate an interest in religion before they have gone wrong. The idea implicit in all this is that religion has no educational or preventive function to perform. It is only a palliative, a partial cure, a desperate resort after the damage has been done. Don't educate and guide the child; don't try to beguile him into right and clean ways of living; let him run unhindered till he runs into trouble! Then he will turn to the church, and we'll do what we can for him. Could myopic sophistry go further? Church advertising is frankly designed to catch the attention of some of the millions of the unchurched in the land, to make them think even for a moment of spiritual values, maybe eventually to lure some of them into an association or fellowship which may save them from moral shipwreck. Yes, that is said to be unethical! Hide your lamp under a bushel, lest somebody see the light! Preachers who talk about professional ethics as a bar to paid advertising rarely protest when their sermons are featured on the front page—admittedly the best advertising any church or minister can have. Pray, what is the difference? In the one case it is honestly paid for; in the other

gotten for nothing. To pronounce the one wrong and the other right seems a rather confusing and unethical ethics.

All this is said to indicate a doubt on the church's part that it is really meeting an urgent need; so it rushes into advertising to cover up its suspected failure. Is this not putting the cart before the horse? It is probably the very certainty that the church is able to meet the spiritual needs of men that prompts trustees and vestries to spend money to tell others about it. And what shall we say of the ethics of an institution which, when convinced that it has not only the remedy for a sin-sick world but the spiritual serum to inoculate the morally healthy against that sickness, yet deliberately keeps quiet about it and waits for the patient to become helpless and desperate before giving him a thought?

But the rejoinder is that it is the sermon and not the advertisement that creates the sense of spiritual need. Well and good. If the advertisement succeeds in bringing five hundred to hear the sermon instead of the one hundred who would probably come anyhow, it is a queer sort of ethics which pronounces that a wrong practice. But it is so sensational! If the mere act of inserting a paid advertisement in the newspaper is sensational, I suppose there is nothing we can do about it. So far at least we must be guilty of sensationalism. But no preacher need make his sermon or the other features of the service vulgar or sensational because they have been so announced. What better way to prove their dignity and spirit of reverence? Just because a thing is advertised does not necessitate its being a circus. Multitudes of men today are alienated from the church. They know nothing of the outlook and spirit of the modern church. Such screeds as that recently written by Rupert Hughes are evidence of it. I have known personally many such men who were led back to the church to their untold relief and joy, and it was some striking advertisement which first arrested their attention. They were turned back to the church and discovered their mistake.

After all, what is sensationalism? Like other much abused words it has its right meaning and function. We commonly think of "sensational" news or methods as being of the cheap, vulgar, clap-trap variety, appealing to the baser tastes and instincts of men. This is only part of the truth. As a matter of fact, that is sensational which catches and grips the attention, stimulates new brain areas and provokes new trains of thought. And it may be in the highest degree wholesome and profitable. We shall probably all admit that the doings on the day of Pentecost were decidedly sensational.

This shrinking from all forms of publicity is carried to quite absurd extremes. The writer above quoted says, "Announcing sermon topics is bad enough even though vulgarity is avoided." A perfectly incomprehensible statement!

To be effective preaching must have a clean-cut objective and it must move straight towards it. Making a fairly descriptive, attractive title to the sermon is just one way of setting up such an

objective in the preacher's own mind. A preacher who lacks wit to do the one in all probability fails equally to do the other. But if he has such a title or topics, and he believes his effort worth listening to, why not announce it? Moreover, such an announcement is calculated to hold him to his task. He has made a promise, a pledge, to the world; and no matter how busy his week has been, he will not resort to the "barrel" on Saturday night. He must make good.

It is conceded that some kinds of church advertisements are cheap and vulgar, resembling a circus-poster rather more than the announcement of a reverent, religious service. Every trade and profession suffers from the antics of its own particular morons. But only morons take them as fair examples of the calling they represent. To say that the average newspaper reader cannot discriminate, is a rather serious reflection upon the sort of people who make up the average church congregation. Here are parts of three typical advertisements used by my church in announcing sermon themes. The average space used was nine inches, which allowed considerable room for the employment of display type for the name of the church and the sermon topic itself.

(1)

You Have No Alibi!

The Principles of Jesus are Effective in Human Affairs *only* when Men Co-operate with God in Applying Them.

Hear a Challenging Sermon on:

"Putting it up to you"

* * *

(2)

Have you Ever Found Your World Growing Too Small?

Has Some Revelation of Science Disturbed Your Faith?

Have You Attained a Full Equivalent of the Simple Beliefs of Childhood?

Did Your Religion "Grow Up" with Your Mind and Body?

Her the Sermon on:

"Driven Out of Eden"

* * *

This was the announcement of a pre-election, "get-out-the-vote" sermon:

(3)

"Religion and Politics"

Will They Mix?

Should They Mix?

Shall They Mix?

* * *

These advertisements were effective. They attracted scores of new people to the church, mostly non-churchgoers. Many of them are continuing to come, bearing witness to the help they are receiving from our services. Does it pay? There is no way of checking that up, even if it were desirable. But if it pays to build churches, call ministers, maintain Sunday Schools, support philanthropies and contribute to missions, this pays. In the very nature of the case no other standard can be applied.

THE HOMILETIC YEAR—July

INDEPENDENCE DAY

THE SABBATH

INDEPENDENCE DAY

TWO WAYS

There are two ways of defending a nation. One is to build vast navies, line the shores with brazen guns and create a huge army, and then say to the other nations, "Touch us if you dare!" The other way is to be so just in all our dealings with men at home and nations abroad, to exercise such righteousness and good-will that no nation anywhere in the world will want to attack us either now or forever. That nation will be the greatest in the eyes of the future—perhaps a nearer future than we think—which dares take the new and latter way.

A NOBLE CREED

Upon the monument erected to the late Senator Hoar, who represented the State of Massachusetts in the United States Senate for twenty-seven years, there is graven this declaration of his political faith: "I believe in God, the Living God; in the American people, a free and brave people who do not bow the neck or bend the knee to any other, and who desire no other to bow the neck or bend the knee to them.

"I believe that liberty, good government, free institutions, cannot be given by any one people to any other, but must be wrought out by each for itself, slowly, painfully, in the process of years or centuries, as the oak adds ring to ring.

"I believe that whatever clouds may darken the horizon, the world is growing better; that today is better than yesterday, and tomorrow will be better than today."

THE FLAG MAKER

Betsy Ross was born in Philadelphia, 1752; died in 1836, and is buried in Mt. Moriah Cemetery, Philadelphia. The flag she made was the first legally established emblem of our nation. The symbolism of the colors in the flag is: red represents "courage;" white, "truth;" blue, "loyalty."

HOME TRAINING IN PATRIOTISM

In our home training we should teach the children to be interested in politics. The hopeless and stupid indifference displayed in many American homes as to the manner in which the State and the nation is governed is almost appalling. Apathy ought not to be characteristic of American citizens. The foreign contingent surging in upon us wait with eagerness for the earliest opportunity when they may legally enjoy the privileges of the ballot.

WHAT WE NEED

Standing beside the grave of the Unknown Soldier President Coolidge said:

We do not need more national development;
We need more spiritual development.

We do not need more intellectual power;
We need more spiritual power.

We do not need more knowledge;
We need more character.

We do not need more government;
We need more culture.

We do not need more law;
We need more religion.

We do not need more of the things that are seen;
We need more of the things that are unseen.

SIGNERS OF THE DECLARATION

Edward Rutledge, the youngest, was twenty-seven, and Benjamin Franklin, the oldest, was seventy. There were five physicians, thirty lawyers, seven farmers, eight merchants, and two mechanics. John Witherspoon was a clergyman; Abraham Clark, a surveyor; Roger Sherman, a shoemaker; Franklin, a printer. Jefferson and Adams both died on Independence Day, 1826.

None of the signers were emotional youths bent on war and adventure. Their average age was forty-three years and ten months. "And everyone died without a stain upon his honor or his character," a famous historian tells us. All but eight of the fifty-six were American-born, two natives of England, two of Scotland, three of Ireland, and one of Wales.

FIREWORKS

A noiseless Fourth is what they wished;
An so throughout the day,
No snaps and bangs and pops were heard,
Instead we had display;
And speeches, songs, and bells and bands—
We tried to find it fun
To look and listen merely when
We'd rather shoot a gun.
But there were fireworks, after all,
In place of shouts and cheers;
For Jack exploded in his wrath,
And Bob burst into tears!

—*Epworth Herald*.

GOD IN THE NATION'S LIFE

Putting God in the nation's life,
Bringing us back to the ideal thing—

There's something fine in a creed like that,
Something true in those words that ring.
Sneer as you will at the "preacher air,"
Scoff as you will at the Bible tang,
It's putting God in the nation's life
That will keep it clear of the crooked "gang."

We've kept him out of its life too long,
We've been afraid—to our utter shame—
To put him into our speech and song,
To stand on the hustings and speak his name.
We've put all things in that life but him,
We've put our selfishness, pride and show;
It is time for the true ideal to come,
And time for the low ideal to go.

Putting God in the nation's life,
Helping us think of the higher thing,
That is the kind of speech to make,
That is the kind of song to sing.
Upward and forward, and let us try
The new ideal in the forthright way—
Putting God in the nation's life,
And putting him there in a style to stay.
—*Baltimore Sun.*

OUR COUNTRY

And for your country, boy, and for that flag,
never dream a dream but of serving her as she
bids you, even though the service carry you
through a thousand shells.

No matter what happens to you, no matter
who flatters you or who abuses you, never look at
another flag; never let a night pass but you pray
God to bless that flag.

Remember, boy, that behind officers and govern-
ment, and people even, there is the Country Her-
self—your Country—and that you belong to her
as you belong to your own mother.

Stand by her, boy, as you would stand by your
mother.—*Edward Everett Hale.*

THE AMERICAN'S CREED

I believe in the United States of America, as a
government of the people, by the people, for the
people, whose just powers are derived from the
consent of the governed; a democracy in a
republic; a sovereign nation of many sovereign
States; a perfect Union, one and inseparable, estab-
lished upon those principles of freedom, equality,
justice, and humanity for which American pa-
triotism sacrificed their lives and their fortunes.

I, therefore, believe it is my duty to my country
to love it, to support its Constitution, to obey its
laws, to respect its flag, and to defend it against
all enemies.—*William Tyler Page.*

FREE

God, who guided the Mayflower,
Saved its freight from tempest shock,
And in winter's stormy hour
Landed them upon the rock,
Watches o'er our nation ever,
That no power shall it dis sever;
Free, forever free.

GLOWING STAR FOR WORLD WAR HEROES

An electric star, crowning a tall staff in Madison
Square, has been presented to New York City as a
tribute to New York men who gave their lives in
the World War. It is to be called the "Eternal
Light," because it is to be kept burning for years,
perhaps for centuries, to come.

Rodman Wanamaker, Chairman of the Mayor's
Committee on Reception to Distinguished Guests,
is the author of the "Eternal Light" idea, and the
star is his personal gift.

"Many of us are inclined to forget only too
quickly," said Mr. Wanamaker, discussing his
gift, "that thousands of our bravest and finest,
who had everything to live for, died that we
might be happy. How quickly fade events that
once stirred our blood! This eternal light will
make us think. If we are religiously inclined,
we'll breathe a prayer when the soft glow among
the tree tops of Madison Square comes within
our vision."

The Eternal Light will stand on the south end
of the grass plot opposite West 24th street. On
clear nights it will be visible up Fifth avenue and
down Broadway.

The Light is a gold star five feet in diameter.
It is mounted on a pole 120 feet high embedded
in a granite base inscribed with the names of the
World War battles participated in by New York
troops. The pole has been fashioned from an
Oregon pine.

DECLARATION OF INDEPENDENCE

The original manuscript of the Declaration
covers five pages. Five men were a committee to
draft it. It was twenty-four days in preparation.
Jefferson was four days in drafting, pruning and
polishing it—four long, hot days in a stuffy room—
cool in reason was he, but warm in wrath over
the wrongs endured by the thirteen colonies. On
July 4 it received the signatures of the Continental
Congress, and among them that of John Hancock
"writ large." "There," said he, "John Bull can
read my name without spectacles"—an incident
alluded to in the inscription on the pedestal of
John Hancock's statue in the Capitol at Washing-
ton: "He wrote his name where all nations shall
behold it, and all time should not efface it."

THE FAITH OF OUR FATHERS

The Declaration of Independence concludes
with this sentence:

"And for the support of this Declaration; with
a firm reliance on the protection of Divine Provi-
dence, we mutually pledge to each other our lives,
our fortunes and our sacred honor."

It is well to remember that the founders of the
Republic were men of strong religious convictions;
that they had faith in God, and that they put
"a firm reliance on the protection of Divine
Providence."

A JULY FOURTH WISH

I wish I'd been a Boston boy
In seventeen-seventy-five,
When Hancock, Adams, Paul Revere
And Prescott were alive;

And when they called on Washington
To come from far away
And take the place of highest rank
Upon that July day.

I wish I'd been in Cambridge then;
The elm is standing still
Where Washington first saw the men
Who fought at Bunker Hill,
And where they came from far and near,
In patriotic bands,
To greet the great Virginian,
And follow his commands.

I wish I'd heard the fife and drum
That sounded night and day,
And called the Minutemen to come
Where duty showed the way.
I wish I could have stood with them
Beneath the Cambridge tree
When Washington raised high the sword
That made our country free.

But that was very long ago;
The days of Washington
Were much unlike the days we know,
And all their task is done.
Our duty, though, in peace or war,
Has never changed a bit—
To love our land with loyal hearts,
And give our best to it.

OLDEST NATIONAL SONG

Our oldest national song, which is not a hymn and yet seems particularly American, is "Yankee Doodle." It was written by Dr. Shuckburg, an English army surgeon, during the Indian wars about 1755. The music is said to be the most popular of any air in America and was probably known in the army at that time so that the words were written to suit the music.

AMERICANIZATION DAY

Patriotic societies, chambers of commerce, civic and religious organizations, and the press throughout the country are all promising their enthusiastic support and co-operation in the plan for making the Fourth of July an Americanization Day when naturalized citizens and immigrants expecting to take out their papers may be formally welcomed by the citizens of this country.

STAND BY THE FLAG

Stand by the flag, its folds have streamed in glory,

To foes a fear, to friends a festal robe;
And spread in rhythmic lines the sacred story
Of Freedom's triumphs over all the globe.

Stand by the flag, on land and ocean billow,
By it our fathers stood, unmoved and true;
Living, defended; dying, for their pillow,
With their last blessing, passed it on to you.

OUR FLAG

Let the sun of morning kiss it, let the evening sun-
set glow

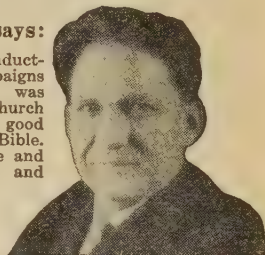
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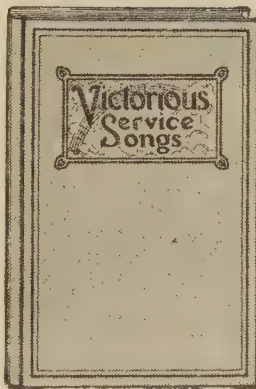
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With a warmth of love, and gild it ere it sets in
depths below,
Let the winds caress and fold it, let the stars in
glory shine
On the emblem of our country, loved as your flag,
loved as mine.

Let the voices of our children sing the music of its
soul,
Chant its chorus, oh! ye people, till the mountain
echoes roll,
Sing and shout its hymn of freedom, fling its spirit
to the breeze
Till the notes are caught and answered in the
hearts across the seas.

Let no thought or deed unworthy smirch its stripes
of purest white,
Let no stain of craven silence rob its red of luster
bright,
Let no shame bedim the star-shine on its field of
heavenly blue,
For it's our flag, friend, it's our flag; I'm proud of
it—are you?

For it's your flag, friend, it's my flag, it belongs to
you and me,
We will live for it, we will die for it, at home or
across the sea.
The Stars and Stripes forever shall wave as a
symbol true
Of our freeman's right, and our country's might;
I'm proud of it—are you?

—Charles L. H. Warner.

SARAJEVO AND PHILADELPHIA

Eleven years ago a fanatical student stood in a
Near Eastern city street and fired his revolver.
Next day were headlines in the papers and thus
began the eleven most eventful years in the
history of the world. Empires have fallen, the
map of Europe been revised since 1914. Yet an
editorial writer in a New York paper says: "What-
ever you do to it, it seems to be impossible to
reform the world; but it is also impossible to
destroy it, and perhaps nothing matters a great
deal in the long run."

Pagan pessimism breathes through that sen-
tence.

In Philadelphia, in 1776, the Declaration of
Independence was adopted without opposition on
the evening of July 4th. Now the radio is carry-
ing over the air the political convention speeches,
wherein the orators are promising everything from
a new moon to a millenium. With all its faults the
political convention is the nation's safety valve,
and prevents violent explosions in the State.

The pistol of Sarajevo in 1914, and the resolu-
tion of Philadelphia July 4th, 1776, were symbols.
Force and suppression were the methods of those
who looked backward. Resolutions, speeches and
persuasion are to be the weapons of the future.

A PATRIOT IN BRONZE

The best preacher in New York is a silent man.
You may see him standing on the corner of Broad-
way and facing the multitudes that hurry past,

preaching without a word or gesture. His hands
are bound behind his back, his lips are sealed.
It is only his attitude that speaks; but what
sermon! "Men and women of the jostling crowd
what seek ye? Wealth is yellow dust that we
presently sift through your stiff fingers! Pleasure
is like 'a snowfall in the river, a moment while
then gone forever!' Honor is a wreath of laurel
that fades with the setting sun! Pause and con-
sider the things that are worth while because they
endure! Live today that ye may live forever!"

It is a bronze figure of Nathan Hale, the patri-
ot spy. He entered Yale College at sixteen to study
for the ministry. Five years later, while teaching
at New London, he heard of the firing on the
minute-men of Lexington and gave his life for
his country, to be remembered by her for all
time!—Rev. D. J. Burrell.

THE TRUE FREEDOM

We have now had a long experience of national
independence and of self-government, in which
in theory and constitutionally, all citizens have
equality in right and opportunity.

But of late there has developed, largely from
theories propagated from the Old World, a social
unrest that now demands a new revolution in the
interest of social liberty.

Social liberty as conceived by those who are
clamorous for it, and ready to use any weapon to
secure and enforce it, is not liberty at all. The
one experiment on a great scale of that freedom
now in evidence in the Russian Soviet, is neither
political nor social freedom. So far from establish-
ing a universal equality, it is the crassest instana-
tion of class privilege and administration in the his-
tory of government. Only the proletariat has
liberty, and even the liberty of that one class is
abridged by the dictatorship they have imposed
upon themselves.—Presbyterian Banner.

The Sabbath

SUN OF THE WORLD

Some old makers of violins never regarded an
instrument as finished until it had been so placed
that it was bathed in the light of the sun. The
thought it could not respond properly to the skill
of the musician until it had been saturated with
sunlight. Man is a wondrous instrument, and
he needs the Sabbath in which to let the light of
the Sun of Righteousness shine upon and through
him, so as to bring out all the spiritual music of
his nature.

THE ACTORS' ASSOCIATION

An association of actors in New York has within
five years twice declared its unalterable opposi-
tion to dramatic performances on Sunday. They are
not mainly concerned with the religious side of the
matter. Their action, therefore, representing the
position of many other classes also, should open the
eyes of the public to the utter falsehood of the
charge that objections to the utmost license in the
spending of the day come only from narrow-
minded bigots having no sympathy with seekers
of pleasure. Such charges are persistently made

by those selfishly bent on filling their own pockets with no regard for the welfare of the general public or of those on whom the Sunday pleasure of others lays a heavy burden of work.

TESTING THE COMPASS

The safety of a ship and its passengers calls for the testing of the compass and for freeing that from the influence of anything that might make it swerve from pointing to the pole. During our contact with the world of business and social life conscience comes under a sway that may easily escape notice unless the best use is made of the weekly opportunity for more careful testing by God's standards.

A SILENT TESTIMONY

A mining town in the far West was a very wicked place, and paid no attention whatever to the Lord's Day. But a rich stranger arrived and started to build a great woolen-mill in the very center of the town. When Sunday came, what had been the scene of so much activity was strangely quiet while all around it was bustling as usual. No one could guess the reason until some one asked the stranger himself. "Why, it is Sunday," he answered, "and I neither work myself nor allow any one to work for me on the Lord's Day." The example of that rising structure so quiet on Sundays was ridiculed at first, but it set people to thinking, and gradually it worked a complete reformation in that Godless town. Thus also a single Sabbath-keeping life can transform a home or a community.

OUR WEEKLY EASTER

One of the especial charms of Sunday is that it commemorates the resurrection of our Lord. Each Sunday is an evidence of the truth of Christianity, for it is very difficult to change a religious custom, especially one so deep rooted as the Jewish seventh-day Sabbath. If Christ's resurrection had not occurred, we may be sure the world would still be observing its weekly rest-day on Saturday.

FOR WIDE, CLEAR VIEW

When a gentleman was inspecting a house in Newcastle, with a view to hiring it, the landlord took him to an upper window, and said, "You can see Durham Cathedral from this window on Sunday." "Why on Sunday above any other day?" inquired the man. "Because on that day there is no smoke from those tall chimneys." Blessed is the Sabbath when the earth-smoke of care and turmoil no longer beclouds our view. We need our Sabbaths for the wide, clear view—for the great things of the soul.

LABOR AND SUNDAY

Of all people the working men and women should be most strenuous for Sabbath-observance laws. The countries that have broken down the Sabbath have forced their working people to labor for seven days a week, and with no more pay than they formerly received for six days'

toil. Sabbath laxity, which has its chief pretext in pretending care for the laboring man, is directly opposed to his interest.

The modern preacher and evangelist is not as a rule a prophet in the Old Testament sense of the word. He is not an Isaiah, the guide and conscience of kings, nor a Jeremiah, the voice of judgment upon a shallow and blind people, nor an Ezekiel, building by his words the sacred edifice of his people's faith.

—*Christian Century.*

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PREACHERS, Read this.

INFLUENCE OF SUNDAY REST

Influence of the weekly Rest Day upon:

1. The physical well-being of man;
2. His mental well-being;
3. His domestic life;
4. His industrial efficiency and business profit;
5. His civil and political well-being; and
6. His religious well-being.

DEGENERATION BY NON-OBSERVANCE

The way the Sabbath is observed determines the morals of individuals and of the community. If you can know how the Sabbaths are observed in any community, you then know what the conditions of the morals of that community are. So, too, with the individual. The Sabbath saves the soul from utter materialism, from degeneration.

There is a strange old legend that comes from the days of Solomon. According to this Solomon, on his way to visit the Queen of Sheba, passed through a valley where dwelt a peculiar tribe of monkeys. He inquired as to their history. He was informed that they were descendants of a colony of Jews who by habitual neglect of the Sabbath had degenerated to the condition of monkeys.

There is an important truth contained in that legend.—H.

STUDYING ON SUNDAY

Most of our schools are now run on such high pressure that the young people feel that they must study hard on Sunday to keep up. In this, however, they show a sad ignorance of the laws of their own bodies and minds. The students that have done the best work in school, and have carried it on to the best and most successful work after leaving school, are those that have given mind and body a rest one day in seven. They have come back to their studies with a vigor which the seven-day student has thrown away. The latter may seem to profit for a time, but in the long run he loses his mental stamina and alertness and often ends his career as a mental and physical wreck.

FOR MAN AND GOD

What is the Sabbath for? Yes, we remember that "the Sabbath was made for man." But we remember also that "the seventh day is a Sabbath unto Jehovah, thy God." The Sabbath is for man, and it is also for God. How is it possible to harmonize these two statements?

Perhaps this is a harmonious statement of the double outlook of the Sabbath: The Sabbath is a day on which we are permitted to turn all our attention toward God, our purpose including a desire to minister to the highest interests of man—ourselves and other people included. Sunday is a day for making the most of ourselves—which means our highest capacities, faculties and powers—in order that we may do God's work in the world as well as it is possible for us to do it. *P. T. F.*

SUNDAY CONCERTS

It has come to be the custom to open the movies on Sundays, to give entertainments at the theaters

and to place on Sunday concerts by the leading singers and other performers. There is no sound reason why the business of these places should be allowed to go on for seven days a week and not the business of the department stores. It can no longer be said that the working people have no other time for musical, pictorial and dramatic recreation, for they have abundant opportunities during the week.

REST AND WORSHIP

The Sabbath was established by our Creator. God has placed in the human constitution the need for rest and the desire for worship. We are to rest and worship every day, but the pressure of our life upon us is so great as to call for one day's rest and worship out of seven days, if we would keep the balance at all. The physiologists, for instance, have definitely proved by their accurate measurements that each night's rest is inadequate by just one-sixth to restore fully the loss caused by a day's activities. One day's rest in seven precisely evens up our physical account. And the same thing is true of our spiritual account.

The world keeps its Sabbaths. Every winter the fields and the woods rest and lie idle. The farms that do not observe this principle are soon worked out. The wise law of Moses required the land to keep its Sabbaths as well as the people of the land.

And so if we want to be strong and effective, if we want to accomplish the most possible with the life which God has given us, we must do it in God's way. We cannot be wiser than our Creator: Sundays are never a loss of time. In the end the proper observance of the day of rest and worship enormously saves time besides contributing to our mental and spiritual growth and to our eternal welfare.

A MAN WORTH HIRING

When George III was repairing his palace at Kew near London, he noticed especially one of the workmen. One Monday morning the King observed that this workman was absent, and asked why. He was told that the day before the laborers had been obliged to finish a particular job that had not been completed on Saturday, but this workman had refused to work on Sunday, and so had been dismissed. "Send him back at once," the King commanded. "The man who refuses to do his ordinary work on the Lord's Day is the man for me." He is the man also for any one who values sturdy manliness and true wisdom.

THE SUNDAY NEWSPAPER

A home is always far better off without a Sunday newspaper. The news can always be learned on Monday; and for the rest, the Sunday newspaper simply deluges the home with a mass of secularities and trivialities utterly at variance with the high purpose of the day. We might almost as well open our stores on Sunday and keep our schools running as fill our homes with Sunday newspapers.

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Great Texts and Their Treatment

What Shall I Preach on Sunday?

A CHILD IN THE MIDST

A Sermon for Daily Vacation Bible Schools

July 5. Mark 9:36.

Jesus would teach his disciples a profound lesson; therefore he set a little child in the midst of them, so dramatizing his teaching. In like manner God has always set the little child in the midst of the grown-ups, thus to teach the world great lessons.

And what a marvel is that little child! Some one has imagined a baby born into a world of grown-ups, the only baby ever seen. The grown-ups said it was wonderful; all the oldsters in the world wanted to see that youngster as she grew, eyes of the blue sky, sunshine in her hair, her prattle in the unknown speech of Paradise. "Wonderful, wonderful!" And it was. But a baby born into a world where babies are plentiful is just as wonderful; and the lessons God teaches by it are no less wonderful.

I. God sets the Child in the midst of the Home—with three beautiful objectives. (1) To link the grown-ups with "that outer infinite which unweaned babies smile at in their sleep, when wondered at for smiling." For indeed, "Heaven lies about us in our infancy," and they who hold an infant in their arms hold a signal line to heaven. (2) To interpret to men the fatherhood of God, whose little children we are. (3) To discipline the adults; for patience, self-control, self-sacrifice are deeply learned in caring for the little child.

II. God sets the Child in the midst of the Church—with three loving purposes. (1) That the Church may learn, comprehend, and imitate Christ's love for the children. (2) That the Church may faithfully train the child for God. (3) That the Church herself may continually renew her own youth and never fail of a young heart. For as the world itself is ever rejuvenated by its new blood, so an ever-youthful Church must meet the young in kindred spirit, answering the needs of youth.

III. God sets the Child in the midst of the Community—placing three solemn responsibilities. (1) The physical welfare of the child. (2) Heedful attention to the child's mental training. America's public schools must command the jealous and zealous over-sight of every worthy citizen. (3) Unsleeping vigilance to protect the young from moral contamination. With stern determination keep the community a clean place in which the children may grow up clean.

IV. God sets the Child in the midst of the Nation—and unto great ends. (1) That national ideals may be ennobled: Concerning War. Concerning Class Strife. Concerning the majesty of Law. (2) That these ennobled ideas may be actualized in the nation's life.

Now, in the presence of the Christ holding this

little child in his arms, look on these solemn lessons:

1. The wickedness of crimes against childhood!

Had any adult ventured to injure, hurt or wrong that only baby in the world, how all other grown-ups would have risen in wrathful indignation to protect the child, punish the injurer. Yet what numberless crimes are now committed against childhood, few heeding or protesting. Robbed of the right to be well-born and come into the world free from inherited taints, whether of body, mind or name; robbed of the right to pure parental love and care, to wise discipline, education, and worthy life preparation; robbed all too often of religious instruction, knowledge, love and faith by the very parents to whom God committed the sacred trust.

2. Hence, the solemn duty of training Childhood in the way of spiritual and eternal life! And then the special challenge today of the Daily Vacation Bible School as one blessed and beautiful means to that end.

THE FOURTH DIMENSION OF LIFE

Sermon for July 12. Eph. 3:18, 19

Space has three dimensions, length, breadth, height or depth. Has it a fourth dimension? Some affirm, some deny, some say "needless," some ridicule as nonsense. Yet scientists show that it is necessary to assume a fourth dimension to explain certain undeniable but otherwise inexplicable facts.

However interesting this discussion, it suggests the far more interesting and important question as to the fourth dimension of life. There are one-dimension lives—just a line from the cradle to the grave. They merely "go a-livin' on," nothing more.

There are two-dimension lives, long and broad, but surface measure only. A smattering of knowledge, a superficiality of character, interests, emotions; no height, no depth. There are three-dimension lives, cubic measure lives having length, breadth, height, depth. Noble lives, yet in three dimensions only. May life have a fourth dimension?

Well, approach the problem in another way. Let Body be the one-dimension, Body plus Mind be the two-dimension, Body plus Mind plus Heart be the three-dimension measurement of life. Then is there a fourth dimension?

As in the matter of space, so here; some affirm, some deny, some say "needless," some ridicule as nonsense. Nevertheless we must declare that our souls demand and God's Word affirms a fourth dimension of life.

"Well, if there be, define it that we may know just what it is." But, my Scientist, what if I con-

fess to you that I cannot? Neither can you define the fourth dimension of space, yet you affirm it. And though the mere physical life of your own body is strictly an indefinable entity, an inexplicable mystery, yet alive you are! And you can describe life and tell much concerning it. And even if I cannot define the fourth dimension of life I can tell you much concerning it. First, it is absolutely the best part of our being. "Life" is the best part of your physical being; this supernal aspect of life is the best part of all my being. Second, however the fourth dimension be defined it is the necessary sphere of my noblest activities and experiences. There is a hunger, a thirst, which no three-dimensional perceptions can satisfy. The left glove cannot fit the right hand! And the three dimension world glove never fits the fourth-dimension being. Third, whatever that fourth dimension of life may be, it is certainly the one eternal dimension of life. The body goes. Rational processes cease. "Knowledge shall vanish away." This eternally abides, the sphere and condition of life eternal.

But please remember that I did not say I could not define; I only said, What if I cannot? Verily I can tell you what the fourth dimension of life is, for it is given in this text: can you receive it, understand it, comprehend all that it connotes?

First, "to know the *love of Christ*—which surpasses all knowing." "Ah, this nor tongue nor pen can show! The love of Jesus, what it is none but his loved ones know." And they only by illumination of the Holy Spirit.

Second, to be "filled with the *entire fulness of God*." These two define and denote the fourth dimension of life. To know the unknowable love of Christ, to comprehend the incomprehensible fulness of God, to live a "life hid with Christ," which is "Christ in you the hope of glory"—can all that be metered under three-dimensional measurements? By no possibility. We are in the realm of the fourth dimension of life, which to the unspiritual mind is more mysterious than the fourth dimension of space; yet is far more real than even the three dimensions of space. For Heaven's eternal life is all lived in the Fourth Dimension; which is why only those who know the love of Christ that surpasses all knowing, and who are filled unto all the fulness of God, can ever enter into that supernal estate. Let us learn the secret now, live in the Spirit now, and so discover the open sesame of Heven's twelve-fold gates.

WISDOM'S GREAT PRAYER: "NEITHER POVERTY NOR RICHES!"

Sermon for July 19. Proverbs 30:8.

Two sublime petitions Agur put up to God: that he might be true and genuine in all his inner being; and that, in his outer estate, he might live in life's golden mean, life's temperate zone, of neither too much nor too little. "Give me neither poverty nor riches."

And surely the wise man today will pray the same prayer, as he sees the woeful afflictions of poverty, and also considers the burdens and the withering blight of riches. "How hardly shall

they that have riches enter into the kingdom of God!"

First, consider some of the afflictions of poverty.

In a certain store window was displayed this maxim: "Boys, Ain't it Just Hell to be Poor?" Well, it is certainly far from pleasant. Living from hand to mouth, and too often finding both hand and mouth empty; earring on a pitiful struggle for the barest necessities of life, yet forced to go without! And even when the poverty is not so dire it imposes cramping, crippling limitations upon life. No travel, no literature, no art, no grace and beauty, no leisure to live, no chance to grow; life awfully cramped and narrow! The burdens, the limitations, the temptations of poverty are pathetic even when they are not tragic.

But second, afflictions of wealth are even greater.

The capitalist often holds his eyes waking when honest labor sleeps. Man's inhumanity to man is not always exhibited from the side of the employer; not infrequently the kindly capitalist is the one who is made the victim of the "soulless" labor organization. But worse than this are the life limitations imposed by wealth; limitations that are more grinding than those of poverty, for they more frequently crush out the finer powers of the soul. Here are the terrible temptations of wealth. "Soul, thou hast much goods laid up for many years." Rich and increased in goods, having need of nothing; but God saying, "Thou fool." And that last, subtlest, deadliest temptation of wealth to "deny thee and say, Who is the Lord?" this might lead a thoughtful man to put up the maxim: "Men, isn't it just Hell to be Rich?"

Now is manifested the divine wisdom of Agur's prayer, "O God, give me neither poverty nor riches." And here are lessons from it that we may deeply consider:

First, a lesson of Life's Golden Mean. Beware of the overmuch and the extreme. True Christian culture attains to self-control. Possessions, passions, ambitions and pleasures, all are restrained to moderation.

Second, a lesson of Spiritual Emphasis. The message is not of any wisdom in narrowing life, nor of contentment with mediocrity, but is an appeal for transfer of emphasis from the material to the spiritual. Is not life more than its trappings? Is not a man more than his house? It is therefore the mark of matured wisdom to chasten greedy desire for outward riches, that the soul may be free to grow; to moderate fleshly coveting that the spirit may attain unto strength and beauty. Hence Agur's great prayer: "Give me neither poverty nor riches; feed with the food of my fitting portion," that best my soul may grow.

MAKING RELIGION INTERESTING

Sermon for July 26. Job. 6:6.

The white of an egg, nourishing and wholesome, is disparaged in the text because insipid. A life parable! Goodness without gusto, piety without piquancy, religion without relish, like the white of an egg without salt, are tasteless and flat.

Good but not interesting is equivalent to failure. I. True of Preaching. However orthodox and

pious, however learned and profound, the sermon, if not interesting, fails. "If you can't put fire into your sermon put your sermon into the fire." "If the people go to sleep, wake up the preacher." Not to evoke interest is the unpardonable sin of a sermon.

The great preachers have ever been interesting preachers; the greatest of them all, Jesus Christ, was the most interesting of all. "Never man so spake." The multitudes were enthralled, the very policemen sent to arrest him forgot their duty, under the fascination of his eloquence. He used none of the adventitious aids of sensationalism to excite attention, but he commended mightiest thoughts and austere aspirations by clothing them in the charm of a perfect human interest. Good with divinest goodness, interesting with the most human interest, his sermons were the perfect models.

II. True of Teaching. The teacher who fails in interest fails in all. Many teachers have been mine in country school, high school, college, university, theological seminary; the few really great teachers were first and foremost interesting. Such teacher arouses, inspires, grips, enthalls. The student listens, learns, responds, because he must. Such teacher makes any study fascinating. So also, "Good but not interesting is failure" stands strikingly true of Sunday School teaching; and not there only, but in prayer meetings, missionary societies, or whatsoever other depart-

ment of church work, to make them interesting is the prime condition of success.

III. True of religious belief and life. The small boy who, on the way home from church where he had heard a sermon on "the joys of heaven," confided to his mother that he didn't want to go to heaven, or anyhow, said he, "I'd want to go down and play with the little devils on Saturday afternoons!" didn't prove himself "a little-heathen," but the sermon a little dismal. If the heavenly life isn't supremely interesting, let's stay here where life has some snap and zest! And if a Christian life is as uninteresting as some people seem to find it, why should any live youngster care to get that way?

There are two inspiring lessons:

1. Christ came to make people both interesting and good. It is an evil idea that people need "a spice of wickedness" to make them interesting. Milton erred in making Satan the hero of Paradise Lost. Is a gentleman's white linen more interesting if bespattered with filth from the street? Both interesting and good is the ideal man.

2. Christ came to make life both good and interesting. One richest resultant of Christ's contact with any soul is new interest in life. Contrast the stolid face and vacant eyes of yon heathen lad with the same face, eager, intelligent, three years after Christ has come into his life. And so we learn the Christlikeness of the mission to be inspirers of life interest in empty minds and souls.

OUTLINES

FORGIVENESS

"Who forgiveth all thine iniquities; who healeth all thy diseases." Psalm 103:3.

This song of forgiveness is born of penitence, tears, sorrow. If no deep sorrow, no rapturous song.

I. "All thine iniquities." All, the sins of childhood, youth, company, solitude; sins grown into habits; sins of wish, thought, word, act. All. Because he forgiveth.

II. "Who forgiveth."

1. It is a present forgiveness.

2. Who goes on forgiving—an abiding forgiveness.

3. Who doth forgive—an assured forgiveness.

4. Who forgiveth all—a complete forgiveness.

This is the birthplace of heaven's music; at the foot of the Cross.

MAN IN GOD'S IMAGE

"So God created man in his own image, in the image of God created he him." Gen. 1:27.

I. Intelligent

II. Holy

III. Powerful

IV. Happy

V. Immortal

SIN AND SOAP

Text: "Though thou wash thee with nitre and take thee much soap, yet thine iniquity is marked before me." Jer. 2:22.

I. Sin is the greatest stain on human nature but so many people are not conscious of it. The gospel is an X-ray which reveals the inner condition of a sinner's soul.

II. Sin requires more than an external application of worldly remedies for its extermination. If you took half the remedies your friends recommend for your ills the "remedies" would have killed you long since.

III. The world's remedies for sin have been many but all failures. In five years 62,000 new laws were adopted in the United States to legislate people into righteousness. Chaining a mad dog does not change him, neither does legislation change the nature of a sinner.

IV. The soap of church membership does not save the sinner. There is no remedy for a bad heart except the gospel of Christ.

V. The Bible never will be out of date so long as men continue to sin.—Rev. Herbert Booth Smith, D.D., Los Angeles, Calif.

DUTY WITH GLADNESS

"Serve the Lord with gladness." Psalm 100:2.

The Hebrews discovered a secret to which we may be strangers. They knew how to turn service into gladness. With them duty and delight coincided, ran in one stream and made one music: "Serve the Lord with gladness."

I. Serving with dullness.

With us, on the contrary, service is often thought of as dullness and drudgery. We are reluctant to

begin it and glad when we are done. It is a weight to drag us down rather than wings to carry us aloft. The Hebrews had a truer psychology.

II. Serving with gladness.
Service is the normal activity and business of life. It ought to be our national health and happiness, just as proper exercise of a body glowing with health is a keen pleasure. Let us get into right relations with our labor, and we shall learn the fine art of serving the Lord with gladness.

III. The spirit of serving.
This is the spirit that should mark our whole life. Happiness does not come by striving after it. Forget self and serve. Happiness will then arrive of itself. It is obtained indirectly. Serve and gladness will come. Serve people and serve the Lord. Those who do are most glad.

CASTING ALL YOUR CARE

"Casting all your care upon him, for he careth for you." 1 Peter 5:7.

- I. A precious truth—God careth for us.
- 1. God cares for all the works of his hands.
- 2. He cares for man in a pre-eminent degree.
- 3. Evidences of this: man's endowments, his redemption, his destiny, God's revelation to him.
- 4. In a special and peculiar sense God cares for his own people. Psa. 74:2; Psa. 103:13; Matt. 6:25-34.

- II. A precious privilege—casting all your care on him.
- 1. He is able and willing to bear all our burdens.
- 2. He wants us to lay them on him.
- 3. Let us live up to our glorious privileges.

THE SUPREME WILL

"Thy will be done on earth, as it is in heaven." Matt. 6:10.

This prayer is taken from the Model Prayer. Complete in itself, it is the little child's prayer, the poor man's prayer, the social prayer, the family prayer, the philanthropist's prayer.

- I. The will of God is the perfect harmony of the Universe.
- 1. As Creator and Preserver of life he has the right and the ability to govern.
- 2. As the Supreme Love, the All-Father, he has the necessary qualifications to govern.

II. All the misery and suffering of mankind has grown out of refusing the will of God. Angels kept not their first estate. Man was disobedient, Driven from Eden. Each soul repeats Adam's story in its own life.

III. The reasons for enforcing the will of God. It is wise to submit to One wiser than ourselves. It is safe to lay ourselves in the hands of Eternal Love.

IV. When God's will is universally and willingly obeyed: All sin will be done away. All war will cease. The universal and everlasting reign of Christ will be established.

Let each soul ask and answer this grave and vital question: "Lord, what wilt thou have me to do?"

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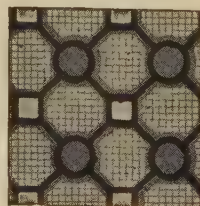
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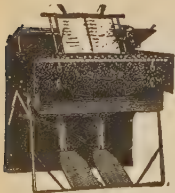
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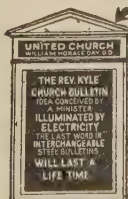
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Thirty and Eight Years in His Infirmary

REV. HENRY SLOANE COFFIN, D.D., New York, N. Y.

Text: "A certain man was there which had been thirty and eight years in his infirmity." John 5:5.

Picture a congregation of Christians and Christian inquirers in Ephesus, some forty or fifty years after Paul's memorable missionary work in that region, listening to the reading of this incident from the gospel which John has just written for them. What would they get from this reference to a man of middle age or older, who had been thirty-eight years in his infirmity? Would not Bethesda, the pool with its five porches filled with wistful sick folk, be a symbol of Christian meeting-places, or of other religious cults, where seeking spirits keep coming together in hope of receiving something from sources beyond our world? And would not this man be typical of the frequent church goer or interested person who remained, despite his long familiarity with a spring where spiritual life welled up, a chronic invalid?

I. The fact that in every society age after age numbers of persons collect about what claims to be healing waters of the soul is in eloquent testimony to the widespread and constant sense of spiritual need. Lord Morley, confessed agnostic, heard someone quote Meredith's condescending pronouncement: "Women cannot be happy without religion," and to the surprise of those present he broke in with "nor men either."

Our disappointments with life and our discontents with ourselves, yes, even our own shameful sinnings, are all evidence that we do not fit the world we live in, nor does it fit us. No wonder that the porches about any reputed spring of inspiration are crowded.

II. And what of this man who has been thirty-eight years in his infirmity?

You and I have little difficulty in filling in with all-too familiar infirmities. Thirty-eight years with a temper never fully controlled, or with a tongue often unmanageable, or with a disposition extremely trying for others to live with, or with an envy that cannot bear to see fellow-workers or companions outdistancing us, or with a faculty for taking and sticking to the path of least resistance! Thirty-eight years with a timidity or laziness or disinclination (the motives are so mixed none can unravel them) which has kept us from any vigorous effort to forward the cause of righteousness, or with a snobbishness (which we label shyness) that prevents us from helpful comradeship in service with persons not altogether congenial, or with moods and feelings which get out of hand and render us sullen or

irritable or cranky or mulish! Thirty-eight years of maladjustment to life in which we have fooled ourselves into believing that we are extraordinarily busy while we bustle about and spend our energies on a host of trifles! Thirty-eight years of infirmity in which we let the ways of the people about us determine our manner of life and outlays of money instead of deliberately and resolutely planning an investment of self with as much as in us is! Thirty-eight years perhaps, of yielding to some secret weakness, or indulging ourselves in wasteful pursuits, or letting a bad habit fasten itself on us, until we own ourselves infirm! Thirty-eight years of a crippled existence in which we have allowed a sorrow or disillusionment of long ago to embitter us and render us cynical; or have nursed a grudge and let it keep us sore and unfriendly! Thirty-eight years of selfishness, imposing on the good nature and the devoted affection of others and on the patience of God. Thirty-eight years in a spectator's attitude towards what has been going on about us—watching, commenting, making fun, discussing, criticising—without heart or will to step out and take our share in the toil and battle for good against evil and light against darkness! Thirty-eight years of thinking and saying, "I can't"—that too many doubts are unsettled, that necessary gifts and aptitudes are not ours, that we have physical or temperamental disabilities—until now we actually believe we can't. "A man which had been thirty and eight years in his infirmity."

III. While Jesus seems peculiarly interested in this case of long standing, he wastes no pity on him. He poses him a startling and embarrassing question: "Wouldest thou be made whole?" What a strange and almost impertinent thing to ask of one who has been a lifelong frequenter of a place of healing! Why has he been there all these years if not to get well? People grow accustomed to invalidism; and while they will not admit that they enjoy ill health, they are not eager for the responsibilities and the labor which are expected of the robust. How many who have been sickly in their youth acquire a fixed habit of dodging the arduous and of babying themselves and of looking for others to wait on and coddle them! The delicate child whom fond parents scarcely hoped to raise not infrequently lives to bury all his brothers and sisters and abides a self-petting and spoiled child at three-score-and-ten or four-score. And there are far more numerous spoiled souls—men and women who do some petty kindness or show some trifling generosity and pat

themselves gaily on the back, saying: "Well, that's pretty good for yours truly."

At an early age they got into their heads the notion—an *idée fixe*—that they had a constitutional spiritual weakness, and that neither they nor any one else should look for strenuous service or sacrificial giving or exacting personal efforts from them. It was right enough for others of more vigorous spiritual development, but it would never do for them. Most congregations are nurseries of just such spoiled spiritual children who have never grown up, and in the full maturity of manhood do an infant's or an invalid's amount of work for the kingdom of God, and are ready to receive bouquets for their praiseworthy activity and liberality.

Quite likely this man attracted considerable attention from visitors because he had been there so long. Some hospital patients with an obscure ailment come to think of themselves as distinguished by reason of their unusual case. There are spiritual invalids who parade their infirmities: "You know our family always have had hot-tempers," as though the temper was an heirloom: "You mustn't expect any softening words from me; I'm Jack Blunt," so the truth is spoken not in love. "I do many things impulsively, but you mustn't mind; it is just my way." "Don't talk to me about foreign missions; I'm not in the least interested in Chinese. They seem like cattle to me." "Don't ask me to any 'spiritual meetings;' I believe in doing what good I can, but I'm not long on religion." And most of us are willing to pamper these weaklings. Jesus goes with utmost frankness to the point: "Wouldest thou be made whole?"

It is a searching question to those of us who for years have had some contact with the springs of spiritual life. Whole! Would we like a heart as tender and as inclusive and as outgoing as that of Jesus, or would it be a nuisance to us? Would we want a conscience which took on itself such obligations and felt so involved in the world's wrongs and was prepared to go such lengths to end them? Are we eager for a mind that troubles itself to think through its responsibilities and to think out its instinctive faith? Come, would we take the patience, the courage, the sympathy, the redeeming passion of Jesus Christ as a present? Spiritual invalidism is not altogether comfortable. We have occasional hours when we feel very dissatisfied with ourselves. That accounts in part for our presence in some Bethesda. But would not spiritual health—wholeness in terms of Christlikeness—be vastly more uncomfortable? Think what it would get us into, and what it would keep us at, and what it would set us trying everlastingly to bring to pass! Honestly, do we want it? Wouldest thou be made whole?

Our infirm man blushed at the question and had an excuse for himself: "Sir, I have no man when the water is troubled to put me into the pool." For all that we say about religion as a man's own personal and private affair, few ever get it for themselves. Older people in Ephesus, listening to this incident, would recall some neighbor

who years ago took them to a lecture hall of Tyrannus, where for two years Paul taught, and others would think of some who had spoken with them, as Aquila and Priscilla in that very city had with Apollos in their own home. It usually requires a father or mother, a teacher or friend, to lift a soul to the spring of inspiration. And it is no easy task. Many are difficult to lift. Infirm people must be handled skillfully. Better let a man alone than hump him or drop him. And there are persons who have been humped by well-meaning but unskilled uplifters and are set against any further experiments of this sort. But lifting is what kindred and friends and good neighbors are meant for. Is there anyone under our roof, or in the place where we do business, or in our circle of acquaintance, who can justly give this plaintive reply: "Sir, I have no man to put me in?" What a commentary on the carelessness and heartlessness of the relatives and friends of this man, if he had such! And the kinsfolk and friends of other patients in that porch! Would none of them, after his own relative had been helped, come back to give this poor fellow a lift? Will there be a man, woman or child, within easy reach of ourselves, to say: "Sir, I had no one?" "There are plenty of churches near me, but their people were interested in themselves, and their own immediate families." "Sir, I had no man to put me in."

V. Of course, those infirm themselves can scarcely be expected to lift their infirm fellows, so back to ourselves, and back to Jesus' pointed and unevadable question: "Wouldest thou be made whole?" We have a way of thinking of almost everything else connected with religion instead of standing face to face with Jesus himself. A main reason is that for all his tenderness he is not gentle with the spiritually infirm. He expresses no sympathy with this man's friendless plight. He does not want him thinking of his relatives and acquaintances and of what they have or have not done for him. The man has will power of his own if he have a mind to use it. So straight comes the peremptory summons: "Arise, take up thy bed, and walk."

VI. "Arise." When Dr. Samuel Johnson was ill, somebody mentioned the name of Burke as a friend he might like to see. "No, no," said the sick man, "that fellow calls forth all my powers; were I to see him now, it would kill me." Perhaps Johnson was right in avoiding a too arousing and stimulating visitor when he was physically low. But for us spiritual weaklings, accustomed to invalidism, and planning life within invalid limits, none can aid us but one who "calls forth all our powers." And Jesus does that. Look at him steadfastly setting his face to go to Jerusalem; watch him handling situations, dealing with questions, spending himself on his friends, proof against anything his foes can do, wrestling with his own perplexing problems; and how he throws his spell over us!

When Charles Stuart, the Pretender, arrived in the Highlands in 1745, and the chieftains were rallying to his standard, Lochiel told his brother

that he had no faith in this enterprise, but that he was going to expostulate with the prince. His brother cautioned him: "Go not near him, for so fascinating is the power of his person that he will toss your mind like a feather in the wind, and you will be unable to do what you wish."

Lochiel, however, was not dissuaded, but went. The prince listened with attentive patience to his remonstrance, and replied: "My father hath often told me that Lochiel in the days gone by hath done brave deeds for his King; and tomorrow the standard will be raised, and you will go to your home, and at your fireside will learn the fortunes or fate of your prince." And the Highland chieftain, moved, made answer: "The standard will be raised, and I will be there."

Christ and the cause he leads lays hold of our emotions. We love him; we cannot help ourselves. But more than that: unlike the charming Pretender, he convinces our intelligence and enlists our conscience. We are persuaded, despite every surface reason to the contrary, that what he purposes is not only best for us and ours and the whole world, but it is the only reasonable and practical program, to which eventually mankind must come round. And we are morally convicted: "Thou must; to hold back is treachery." "Arise"—act on your first Christian impulse; spring to your feet at once. The standard is raised by Jesus; he calls forth all our powers, and we are with him.

VII. Yes, for the moment? But he knows the danger of our slipping back? "Take up thy bed." This fellow was to roll up the mattress and coverlet which he had used so long. He must not leave it spread out in case he should feel exhausted by his unwonted effort and want to lie down again. One must burn his bridges behind him when he starts to be a well man, campaigning with the vigorous Christ. That is the advantage of doing something which commits us, and so makes going back difficult. Enrolling in the membership of the Church, if we be not as yet enrolled—and some of us have been thirty-eight years at least hanging about churches without definitely assuming obligations; speaking to someone else of our decision, so setting ourselves in a definite position in his mind; enlisting for a specific task in Christian service; taking a clear-cut stand on a moral issue; commencing some outward Christian observance in the home, like a brief service of daily prayer, that the family may be aware of what father or mother feels;—all these are analogies to rolling up the mattress and quilt, and removing the chance to lie down again. Finding the easy-going ways and small scale outlays of time and work and money, which were the measure of our life and effort in invalid days—that is taking up the bed.

VIII. "And walk." A man who has been on his back for thirty-eight years might be expected to totter. He would be doing surprisingly well if he just dragged himself about. Like a little child, he would need to learn to walk all over again. But Jesus has nothing of the sort in mind for this man. He is not to anticipate being "a lame duck"

and getting about with canes or crutches. Jesus contemplates immediate spiritual robustness. "Walk." Step out vigorously with the stride of a marching soldier or the brisk pace of a man who goes straight from one duty to another. We are to begin at once, not by gradual degrees, the exacting careers of the completely fit. Suppose oneself aglow with spiritual health and strength, what would one be doing? Well, begin with nothing less than that right off. How Jesus' earlier disciples immediately became ambassadors and apostles! Andrew goes after Simon Peter, and Philip at once findeth Nathanael. No limping, or expecting somebody else to hold you up and keep you going; no just managing to get about. That is dishonoring to Christ. His church is no home for convalescents but the headquarters of active and energetic souls. To look for less is to defeat his purpose. "Walk." On your own feet, erect, with God and man, moving with vigor and despatch on the most urgent and exacting business ever entrusted to mortal man, walk.

Thirty and eight years in infirmity. Does that describe a number of us in this Bethesda this morning? Well, spiritual invalidism can end instantly, or the Gospel of Jesus is not what ten thousand times ten thousand have found it. "Wouldest thou be made whole?" "Arise, take up thy bed, and walk."

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A God Who Laughs

REV. C. EDWIN BROWN, S. T. D., Troy, Penna.

Text: "He that sitteth in the heavens shall laugh." Psa. 2:4.

A wonderful picture of God is revealed by this text for the comfort of troubled hearts. We should be thankful to the Psalmist for this revelation. We associate God too seldom with laughter. The Scripture tells us that God laughs but there isn't even a hint that the devil smiles. Yet men are erroneously inclined in their thinking to associate God with all the sorrow of life and the devil with all the fun of living. The true condition is exactly the reverse. Think of this God who laughs and note:

I. God's laugh is a laugh of courage.

"Why doesn't God kill the devil?" inquires a timid soul. The answer is simple and two-fold. First, God doesn't kill the devil because God isn't afraid of the devil. Secondly, God doesn't kill the devil because that is a job which he has committed to us, as far as our individual lives and influences are concerned. The fight between good and evil would end in a second if God willed it thus but God is so well assured of Satan's impotency that he can afford to reward the Devil's assaults with the laugh of courage.

II. God's laugh is a laugh of confidence.

God knows that his kingdom is coming and that his will shall triumph on earth as it does in heaven, therefore, even the determined and united efforts of kings and rulers to hinder the inevitable has no power to weaken the Divine confidence in the final issue. Do you recall that during the great World War the press showed the pictures of the leaders of the allied armies smiling? That smile was the smile of confidence. They knew their cause was right and they could afford to smile. God knows today that millions of Christians are praying and working for the coming of his kingdom and he knows that those prayers and that work shall be rewarded with success. After all the battle for

righteousness isn't nearly as big as we are apt to imagine. The greatest difference between heaven and earth is that in heaven God's will is always supreme, while on earth it is too often only supreme when it does not appear to interfere with our wills. The only way God can conquer the world is by conquering the individual life and therefore the quicker we as individuals surrender our wills to his, the sooner will God's confidence in us be rewarded by victory. Let each of us keep the smile of confidence on God's face.

III. God's laugh is a laugh of comfort.

If we believe what has been said of God's laughter, we are conscious of the comfort of the message. This God who laughs is our Creator, Redeemer and Defender. He promises us his love and protection. By the mouth of his prophet he says: "When thou passest through the waters, I will be with thee; and through the rivers they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned: neither shall the flame kindle upon thee." And again in another place: "The eternal God is thy refuge and underneath are the everlasting arms." The earth is the Lord's and the fulness thereof. And one day the saints on earth shall behold with the saints in paradise the King of kings arise with majesty, might and glory in the heavens and declare his immutable decree: "I have set my King upon my holy hill of Zion. Thou art my Son; this day have I begotten thee. I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

Therefore with angels and archangels and with all the heavenly hosts let us laud and magnify his glorious Name, evermore praising him and saying: "Holy, Holy, Holy, Lord God of hosts; heaven and earth are full of thy glory: Glory be to thee, O Lord Most High. Amen."

Cords: Children's Sermon

REV. JOHN NEANDER, Millstone, New Jersey

Text: "He shall be holden with the cords of his sins." Prov. 5:22.

I am going to speak to you about cords. Cord is just another word for string. You often have occasion to use cord. I daresay that every day you are asking mother or father for a piece of cord. Cord indeed is very useful. Sometimes you want a cord for your kite; sometimes for your sled; sometimes for your cart. Sometimes you want a very strong cord. When it is very thick and strong it is called a rope or a cable. These are small strands of cord woven and wound together. Not so long ago I was on one of the docks in New York City. Here I saw the largest steamship in the world, "The Leviathan." It was fast to the dock because held by huge cables.

Cords and ropes have also other uses. In the

days before steel traps had been invented men made traps of cords and ropes. These are called nets and are still used. Nets are used to catch fish, also moths and other flying insects. A net is a very dangerous thing in which to get caught.

I think the cords which Solomon writes about in the text are those made into a net.

There lived a long time ago a very strong man. Indeed he was called the strongest man in the world. His name was Samson. Though he was very strong he was not so wise. He wasted his time in fooling with cords. It all happened in this way. Because Samson was strong he dared do what others would not attempt. He had many enemies and they tried to capture him. He thought he would have some fun with them. He said, "If I am tied with new cords then I shall

become weak." Several times he said this. Several times he broke his cords and punished those who came to take him. But he fooled once too often. For he finally was taken and made a slave. His were cords of sin.

Then there was once a large lion which one day was caught in a net. He became very angry. He roared; he jumped about; he rolled over; he tried to chew the net; but the more he tried to get loose, the more he became entangled. He was caught in a net.

Now what are some of these cords that make a net so dangerous to boys and girls? They are such as dishonesty, falsehood, meanness, disobedience, laziness. Of course laziness may not be thought to be a sin. It is, however, and one

of the worst. This is because it leads up to so many other sins. Busy hands seldom get into mischief or trouble.

A friend of mine once sent me a calendar. It was very pretty, printed in many gay and attractive colors. In large letters these words were printed across the top. "Keep Sweet." At the same time I had standing on my desk another calendar. This had been sent to me by a bank. Now what do you imagine were the words printed on this? In plain black capital letters these: "Keep Busy and You Will Never Get Into Trouble." That is what I want you to remember and obey. If you keep busy doing something useful you will keep sweet and more-over, you will never get tangled in the cords or caught in the net of sin.

What I Mean to Christ

REV. WILLIAM BISHOP GATES, Olean, N. Y.

Text: "Come, and let us build up the wall of Jerusalem." Neh. 2:17.

We hear a great deal in church about "What Christ means to me;" we hear a great deal less about "What I mean to Christ." So true is this that I have come sometimes to wonder whether our religion is not a selfish thing. Not what we can do by its power, but what we get by it seems to be the predominant emphasis.

When you think of what Christ means to you, your mind is centered on the getting; when you say, "What do I mean to Christ?" you really ask yourself the question, What good am I doing, anyway? It makes you ask, What have I done that means very much to Christ, that I should be valued by him; and, What am I doing which makes Christ prize me as one of his disciples?

Shall we not, most of us, have to hang our heads? So much to do—so little desire; so great a need—so few workers; such tremendous results possible—so poor a vision!

I call myself a Christian, and I do well to do so, because Christ means so much to me. But when I call myself a Christian, have I really any right to do so, unless I also mean something to Christ?

He is my friend: am I his friend? He has given me a chance to do: am I his worker? He has said, "Come after me:" what does my following mean for his kingdom? He has said, "Confess me before men;" am I not only a confessor, but also an advocate for Christ?

You see these are deep, heart-searching questions; and while our attendance at church with its beautiful service or worship gives us an opportunity to express somehow the answer to the question, "What Christ means to me," I think that if Jesus were here he would also be asking us the question, "What, beloved friend, are you meaning to me?"

I want now, to ask you to confer with me about some other searching questions.

I. What do I mean to the government? Do I enjoy all the benefits that this government of the

United States confers; and yet do I do nothing to prove either my allegiance or my appreciation? Am I only a critic; or am I an active citizen, speaking well of my government, keeping my own backyard clean, speaking kindly to the "Wop" and the "Dago," going to the polls, obeying my conscience honestly, helping to keep the atmosphere and the life of the city in which I live above reproach, patriotic, and ready to serve when called? I think that was as fine a thing as has ever happened in the life of Olean when that swamp over in East Olean was turned into a decent looking field, and then finally transformed into a park, and then made a recreation ground for our children. It came about because you and other men did your part, in getting out there with spades and axes and tampers, working together for a better entrance to the city. That was the day when you didn't ask, "What does the city do for me?" but when you said, "What can I do for the city?"

II. The man who is always asking, "What does my lodge do for me?" is the man who has a selfish way of looking at the thing. If he would ask himself, "What do I mean to the lodge?" that would be better. "What have I done for it, have I brought enlargement to its influence, have I spoken well of my lodge? Have I attended for what I can put in, or have I been thinking only of what I can get out of it? Do I go to lodge meetings just when it pleases me, or am I a real asset because I am always there? What do you mean to your lodge? Does everyone say, "He's one of our best?" If they do, why is it? Is it just because you are trying to get all the benefits out of your lodge, or is it because you are putting time, thought, energy, friendship and hard work into it? To say, "I am an Odd Fellow" means very little unless you mean something to the order of Odd Fellows.

"The joiner" is a man who is a sad spectacle. He is just one more nonentity whose name is on a list, wielding no influence, doing no work, giving nothing, not paying his dues, never at the Lodge

meeting—how long does his name stay off a blacklist? Would it not be fair if his name were dropped, or if a committee waited upon him and laid his duty before him? If you are just a name to the lodge and take no part in its life and work, and support its ideals neither by your presence, your dues nor interested good will, no matter what the lodge means to you sentimentally because perhaps your father happened to be a member, you mean nothing to it. Why shouldn't you mean something concrete to it? Of course you cannot mean everything to it. You can't hold all the offices at once, but you can be some one thing, you can do something, you can mean something concrete. Why should you be in it at all, unless it can prize your membership?

III. Again ask, "What do I mean to my firm?" Is it just the profits coming to me that interest me? Do your fellow workers criticise you because you are always taking out and never putting in? The real question is, Are you a true asset? Is your work so willing, so careful, so cheery, that people come to your firm because you are there; or when they come to buy do they go to another clerk rather than come to you? Do you boom your firm or do you criticise it? Are you ready for the little extra duty without thought of extra pay? Does your employer come to you first when something special and extra has to be done? Or have you by your attitude made it evident that what you are after is not what you can mean to the firm, but what the firm can mean to you? In other words, what you can get, not the value of service that you can give?

IV. And now, father, I want to ask a question of you. What does your home mean to you? To most of you it means about the sweetest, finest thing on earth. But we do not get at the real essence and beauty of home until we ask something more than the question, "What does your home mean to you?" We do not reach it until we ask, "What do I mean to my home?"

Can it be that to you your home is just the place where you can lounge and be more selfish than anywhere else? Where you expect everyone to stand around for you? Is it, maybe, a place where love is given to you so that it becomes a refuge when things go hard in business with you? Is it a place where you expect caresses and get them?

Or is it something more than these? Is it true that your home means much to you, but is it more finely true that you mean much to your home? What do you mean to your home? Do you mean to your family the one they love because when you come home the first thing you think of is to do something to make each member of the family happy? Because you are the one who meets the needs and troubles of your wife with supply and sympathy? Because you toss up with a smile your little two-year old, and put your arm around the shoulder of your husky young son, and have time to explain the example to your daughter in the eighth grade?

What do you mean to your home? Is your home a thing you maintain for what it gives you, or

are you thinking also all the time, What can I give to it? "What do I mean to my home?"

V. A young fellow goes away to college. He writes back at first about what it means to him—the little attentions the upper class-men have paid him, which mean so much in a college community the first year; the word of commendation some admired professor has given him; the success he had in making the team; the "dandy" crowd of fellows who have taken him in.

At first it is all what it means to him; but the nearer he comes to senior year, the more he is thinking what he means to the college. It is not the honor given to him when he is awarded his big sweater letter as tennis champion he is thinking of, but it is the honor he can bring to his Alma Mater by his victories. His honor is lost sight of in the honor of the college.

While he does not boast in his letters, during his last year about how much he means to the university, you can gather from every word he says, as he speaks of the inter-collegiate debate, that what he is thinking of is, "winning for the dear old college."

What the college means to him is treasured in his heart, a never failing incentive to try somehow to pay back all that has been given to him. But what he may mean to his college is the question he is always asking by the time he has ended his junior year.

What do I mean to my country, to my lodge, to my firm, to my home, to my college?

Are we ready to stop now and ask, and ought we not to stop now and ask, "What do I mean to Christ?" Do I mean anything? Do I mean something? Do I mean but little? Do I mean something concrete? Do I mean enough? Do I mean as much as I might? Do I plan to mean more?

What a tremendous work any man could do if he would concentrate his attention not alone upon the question, inspiring and satisfying as its answer would be, "What does Christ mean to me?" But also upon that other question which would send him forth to a redoubled service, "What do I mean to Christ?"

Courage grows by the using. Cowardice becomes even greater as one yields to it. Fight for the right, and strength comes in daily to keep up the battle. Give up weakly, and despair sees its chance and takes it.

It is the Christianity we live, not the Christianity we profess, that the world is looking for—the life of Christ incarnate in men like you and me.

Work is no grievance and no grief, nor is it a dullard sluggard's story. It is a chime of bells that swing and hearten all who hear. It is a laughter in the skies, a flight among the clouds, a rapture in the sun.—*Bishop Quayle.*

IMPORTANT RECENT BOOKS



REV. I. J. SWANSON, D.D.

The wide outreach of *The Expositor* is evident from the correspondence which comes to all concerned with the making of the magazine. The editor of this department hears from subscribers not only in the United States and Canada, but occasionally from Europe—the latest is an inquiry from a native pastor in Madrid, Spain. Tell the editor what noteworthy books you are reading. Ask him for the information you need about books, prices, and publishers. Address (enclosing stamp for reply) Editor Book Review Department, *The Expositor*, Caxton Building, Cleveland, Ohio.

The Code of Deuteronomy, by Adam C. Welch, D.D., Prof. of Hebrew in New College, Edinburgh. 224 pp. Doran. Critics generally ascribe Deuteronomy to the seventh century B. C., claiming that it gave direction and form to the reformation under Josiah, and that its chief aim was to centralize worship in Jerusalem. Dr. Welch here argues for an early date, one close to the traditional view, and gives a new interpretation of the bearing upon the date of the book of such questions as the laws relating to offerings, the relationship between prophet and priest, and the law of the monarchy. He maintains that the book is neither the deposit of Josiah's reformation nor its program. Such a challenge of a critical position hitherto regarded as settled is of great interest to all Bible students. Dr. Welch's scholarship is of the first rank, and his theory will, therefore, receive serious attention.

The Incarnate Glory, An Expository Study of the Gospel According to St. John, by William Manson, M.A., Prof. New Testament Language and Literature, Knox College, Toronto. 250 pp. Doran. \$2.00. In his first chapter, the author gives a scholarly and succinct introduction to the Fourth Gospel, treating its origin, aim, purpose and authorship. The balance of the book is given to exposition of this Gospel, especially in the light of the Synoptic Gospels and the teaching of Paul. Only passing reference is made by Prof. Manson to Philo and Hellenistic Judaism. He maintains that the thesis of St. John is that Christianity represents "a new discovery and experience of the living God." This exposition is fresh, stimulating and deeply spiritual, unfolding the essential meaning of the Fourth Gospel, both for inner experience and practical life.

The Living God, by Vernon F. Storr, M.A., Canon of Westminster. 184 pp. Doran, \$1.75. This book is marked by competent scholarship and by an earnestness and spiritual fervor which grip mind and soul. The book is evidently born out of a vital experience of God. Its chapter headings are: The Existence of God, The Making of an Atheist, Waiting Upon God, The Nature of God, God the Revealer, Man the Mirror of God, The Divine Transcendence, The Revelation of God in Jesus Christ, The Fatherhood of God, The Suffering of God, The Severity of God, The Personality of God.

Mountain Peaks in the Life of Our Lord, by William Bancroft Hill, D.D. 189 pp. Illus. Revell. \$1.50. The author is a professor in Vassar College. This book is the outcome of repeated visits to Palestine, where he was impressed by the fact that most of the "great events in the life of our Lord had for their setting a mountain or a hillside." Hence this suggestive book. He tells in a plain and interesting way the story of the great events and teachings in the life of our Lord, associated with mountains—the Preparation, Temptation, the Sermon, the Miracle, the Temple, the Transfiguration, the Triumphal Entry, the Agony, the Cross, and the Ascension. It is a book of fine discernment and spiritual helpfulness.

The Old Gospel at the Heart of the Metropolis, by Rev. John Roach Straton, D.D. 298 pp. \$2.00. Doran. Eighteen sermons by a distinguished Fundamentalist, who is, at the same time, an eloquent preacher. These are discourses whose pungency and power, Scriptural basis and spiritual appeal, directness and knowledge of life, will appeal (with the possible exception of the sermon on the Second Coming) to every lover of Gospel preaching.

Looking Towards the Heights, by Rev. O. C. S. Wallace, D.D., LL.D., pastor of Eutaw Place Baptist Church, Baltimore. 174 pp. Doran. \$1.60. Ten sermons delivered before the students of the College of William and Mary. What a fine thing it would be for organized Christianity, if sermons of such intellectual, moral and spiritual strength and of such evangelistic passion, could be heard by the student body of every college in our country! These discourses, certainly deal with the "heights" of Christian teaching and service. They build faith and inspire to sacrificial living.

Noon Day Sermons, by J. W. Behnken. 100 pp. Concordia Publishing House. Twenty sermons delivered during Lent this year in St. Louis, by this able Lutheran pastor from Houston, Texas. They are solid, Scriptural and practical addresses of the orthodox Lutheran type.

Creative Prayer, by E. Herman. 240 pp. Doran. \$2.00. In the passing of Mrs. Herman, the religious world lost a writer of rare intellectual power and spiritual insight. This volume opens up what will be to many readers a new world of thought; and gives a fresh vision of prayer as a creative experience, making the "one who prays, and his world, anew." She treats of silence and meditation as "essential to the virile discipline of life;" of prayer as "the soul's pilgrimage from self to God;" of "the way of self-denial as the path to power;" and of "the priesthood of prayer."

The Church of the Spirit, A Brief Survey of the Spiritual Tradition in Christianity, by Francis Greenwood Peabody. 203 pp. Macmillan. \$2.00. This is the fourth and final volume of a series on the teaching of the New Testament and its applicability to modern life. The general conclusion of the series is, that Jesus came, not primarily to found an institution, but to

pire and redeem personal and social life. The purpose of the present volume is to show the outworking of the Spirit in the Church. Prof. Peabody contrasts the church of mere external authority and the church of the Spirit; outlines the history of the church of the Spirit, pointing out its enemies, both internal and external; and indicates how the church of the Spirit militant may become the church of the Spirit triumphant. He sees "the victory of Christianity as essentially a way of life, a practical loyalty, the maintenance of a spiritual tradition." It is a noble presentation of one aspect of Christianity, illustrated by many references to literature, history and life.

Cardinals of Faith, by Oswald W. S. McCall, D.D. 215 pp. Abingdon Press. \$1.50. The author is pastor of the First Congregational Church of Berkeley, Cal. He has won a wide hearing in his own city, and on the Pacific Coast generally, as a thinker and preacher of unusual power. This volume abundantly sustains his reputation. It deals with lofty themes—God, Jesus, Prayer, The Cross, Salvation, The Church, Character, Revelation, Immortality, and the Kingdom of God. Of necessity, in a volume of a little over two hundred pages, the treatment of each theme is brief; but it is enough to show us a mind of rare quality, facing the greatest questions in a spirit of candid and reverent inquiry. The author has read widely; he knows the modern mind; and he has a vital religious message for the times.

Christianity for Today, A Brief Study of Our Christian Faith, by John Godfrey Hil, D.D. 139 pp. 75 cents. The Methodist Book Concern. Especially adapted to the use of High School students and other thoughtful young people. It gives a comprehensive, though necessarily brief, view of the Christian religion, and the reasons for believing and practicing it. The topics treated are: The Christian Way of Life, Man, God, Jesus; The Growing of a Christian; The Bible; The Church; The Kingdom; and The Hope of Life Eternal. "Thought questions" and suggested readings, appended to each chapter, add to the value of the book.

The Wonder of Life, by Joel Blau. 229 pp. Macmillan. Over fifty sermonettes, perhaps more properly essays, based upon texts taken from Gen., Ex., Lev., and Deut. They are the outpourings of the heart of a pious, poetic Jew, who feels the wonder, the beauty, the charm, and the perils of the Great Adventure men call life. They give vision and inspiration, but not guidance, for the way. The author seems to be sure of immortality for life itself but not for individual lives. The style of this book is attractive; there are phrases that linger in the memory for their beauty, and thoughts that charm by the music of their expression.

Preachers and Preaching, by Arthur H. Smith, D.D. 145 pp. Board of Publication of the United Lutheran Church. \$1.25. Lectures delivered in 1923 at the Hama Divinity School, Springfield, Ohio. A useful volume by a working pastor. It takes a high view of the ministry, and of the work of preaching. Veterans, as well as beginners, in the ministry, will find this book helpful and suggestive. It emphasizes the viewpoint of Lutheranism as to the content of the preacher's message, and urges the advantage of following the Church Year, in order to give one's hearers a comprehensive and balanced view of Christian teaching. It gives sound counsel on the methods and aims of preaching. One of its best chapters is on the preacher and his spiritual life.

The Diary of a Deacon, by Raymond Etan. 170 pp. 75 cents. The Castle Press. A brightly written account, full of shrewd comments, of a deacon's manifold duties, responsibilities, and privileges, by a deacon who takes his office seriously, gets a lot of joy and satisfaction out of it, gains an intelligent idea of what

his church stands for, and a new vision of what a layman can accomplish through the church. Written by a Lutheran for Lutherans, it can be read with profit by deacons of any church.

Decision Day Talks, by Charles Francis Carter, D.D. 59 pp. Revell. 60 cents. Talks given by the author to his Church school on three successive Sundays leading up to Decision Day. They proved to be fruitful in results for Christ and the Church. The topics are: Building a Character, My Choice, and What Kind? (Of people do you want around you, Of person do you think God is, Of person do you intend to be?) Suggestive to pastors; and interesting and helpful reading for young people.

Projects in World Friendship, by John Leslie Lobingier. 177 pp. University of Chicago Press. A manual on the theory and practice of promoting friendly interest and feeling in the Church school towards all races, through knowledge of their customs, mode of life, culture and religion. Teaching of this sort is the basis of successful social service, missionary work, and the cultivation of international good will. The author tells of friendship projects worked out in his own school in the Primary, Junior, Junior-High and Senior-High School departments. A valuable and needed text book for Church School superintendents.

The Curriculum of Religious Education, by George Herbert Betts. 535 pp. Abingdon Press. Dr. Betts, who is an authority in this field, here discusses the whole problem of the reconstruction of the Church School curriculum. In Part One, he gives an extended review of the historical background of religious education in America. In Part Two, he lays down the theory and principles of religious education. Here he runs somewhat counter to the current viewpoint by saying the subject matter and not a consideration of the pupil and his needs should be the basis of the making of the curriculum. He does not, however, lose sight of the pupil and his needs. For example, he maintains that "the individual of today has the right, then, to demand of the religious curriculum that it shall define to him the norms of conduct, laying before him the standards and ideals which have actuated men at their best. And he has a right at the same time to demand that the curriculum shall help him to develop the moral dynamic to live in accordance with these standards, once they are conceived." Part Three describes various curricula now in use in Protestant Church Schools; and in a closing chapter it outlines what Catholics, Jews and Mormons are doing in this line. Here is a book which every pastor, every Sunday School superintendent should "read, mark, and inwardly digest."

Method in Teaching Religion, by George Herbert Betts and Marion O. Hawthorne. 488 pp. Abingdon Press. Another volume, like the preceding, in "The Abingdon Religious Education Texts,"—a scholarly and practical series, with the modern viewpoint. It is of first-rank importance. The purpose of this volume is "to make available for teachers of religion the educational principles and methods accepted for general education," keeping in mind, however, that "religion is *sui generis*, a particular form of experience." Part One, on Principles of Method, opens with an illuminating discussion of the question, Can religion be taught? Part Two deals with the general application of principles of method to class room procedure, including project teaching, teaching through the story, dramatization in religious education, teaching through the manual arts, training in social service, and teaching the art of worship. While this volume is designed primarily for use as a College text book, it ought to be in the hands of every director of religious education and of every Sunday School teacher.

Prayer Meeting Department

THE MID-WEEK SERVICE

"Unanswered Prayer"

"He asked for strength that he might achieve; he was made weak that he might obey.

"He asked for health that he might do greater things; he was given infirmity that he might do better things.

"He asked for riches that he might be happy; he was given poverty that he might be wise.

"He asked for power that he might have the praise of men; he was given weakness that he might feel the need of God.

"He asked for all things that he might enjoy life; he was given life that he might enjoy all things."

I—WHY IS CHRIST PRECIOUS TO YOU?

"Unto you, therefore, which believe he is precious." 1 Pet. 2:7.

There was a time near the close of Christ's earthly ministry when many who had been following him turned back and went no more with him. Christ then turned to the twelve and asked them if they were going, too. Peter, speaking for them all, replied: "Lord, to whom shall we go? Thou hast the words of eternal life." No; he was not going to desert. Christ's words and Christ's personality had taken hold upon him in such a vital way that Peter felt that "eternal life" depended upon adherence to him. In other words, he had found in Christ a Saviour; and this made Christ too precious to be given up, no matter who else might turn away.

I. The same reason is ours also: He is our Saviour, and therefore precious to us.

What is the worth in dollars of the single spar which is all the shipwrecked sailor has to cling to amidst the waves of a stormy sea? What would the mother sell the medicine for, if she could not replace it, which is going to check the tide of fever that is carrying her darling child to the grave? The spar and the medicine as the agents of salvation are above price, more precious than gold. At every turn of life and for all life, here and hereafter, our great need is the need of salvation, and Christ alone is Saviour. Is it any wonder he is precious to the souls of his saints?

While this need of salvation is the great one, and Christ's work as Saviour is an all-inclusive one, yet there are many tender offices he filled for the twelve and which he fills for us which makes him very precious to us.

II. He had been their Comforter; he is ours also and therefore is precious.

Poor, and opposed, and ill-used and sometimes bereaved, Christ has always drawn his disciples near to himself and spoken words of gracious consolation: "Let not your hearts be troubled." "I have called you friends." "I will not leave you comfortless." How often has he comforted you, too, Christian disciple; and on this account is he not precious to you?

III. Christ had been their Teacher; he is ours, also, and therefore is precious.

How ignorant, how wayward, how inefficient the disciples were; how much of Christ's life was spent in the training of them, and yet how lovingly and patiently and efficiently he did it. Just so has Christ been dealing with you. As your Teacher, how kind and gentle and patient he has been! "Come to me." "Learn of me." Such sweet and winsome words as these has he been speaking, and directing you in the ways of highest wisdom; and on this account too, is he not precious to you?

IV. Christ had been their inspiration. His life and character had proven a mighty uplifting force in the lives of his disciples. He is our Inspirer also, and therefore is precious.

We cannot but love any one who kindles our enthusiasm, draws out the best that is in us and sets us forward in high and holy living. Such an inspirer Christ pre-eminently is to all who come into close communion with him. Because he has moved us thus toward purest and best things Christ is precious.

V. Christ was to his disciples more than we can tell! Their Provider, their Guide, their absolute Dependence. Through him they received power to do mighty works. He supplied their necessities. He gave them wisdom and understanding. He opened to them the Scriptures. He made them promises. He lighted up their future and the future of the world with a great hope. You share in all this, and in more ways than it is possible to tell, and therefore, again, is he not precious to you.

Shall we not all value him more? And let us show that we do in every possible way; one of the best of which is to commend him and his service to others. Say,

"I cannot tell how precious the Saviour is to me;

I only can entreat you to come, and taste, and see."

II—PRACTICAL RELIGION

"Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

It is a common mistake with us all to think that we can be religious only when engaged in religious acts. We forget that all duties are religious duties; that from the most ordinary and trivial acts of life, such as eating and drinking, to the wider sphere of whatsoever we do, all may be done to the glory of God. There are duties of worship and duties of work, duties of the Sabbath and duties of the week, duties of rest and duties of pleasure which are alike religious if done in the right spirit. If a thing ought to be done, then it is religious to do it. We can serve God by honesty in trade and diligence in business as truly as by fervency in spirit and fidelity in prayer. You are religious when you are buying, selling, building, engaged at trade or profession if only your motives and methods are right. It is one of the leading peculiarities of the religion of Christ that it annihilates the distinction between things sacred and things secular. This it does not by dishonoring daily duty, but by making the whole of life sacred.

I. First, we would solemnly pronounce the union between religion and business. They can and do belong together.

Christianity is not to be kept as a thing apart from business, away from it, unmixed with it, unaffected by business, and uninfluencing business. Yet there are very many who seem to think that this is the real adjustment of the matter. They agree that there is no antagonism. And there is not. But the reason is that their religion and their business never interfere the one with the other at all. They believe in them both. But business is business, and religion is religion. They have a time and a place for each. They are not at all opposed to each other. They are simply kept apart; made each to know its own place; put, as some one has said, like the farmer puts his apples and potatoes, into separate bins. The week is the bin for business and Sunday the bin for religion, and all men understand that with them religion has no business

with business, and business has no business with religion.

God has so created us that body, mind, and soul alike demand activity. He has placed us in the midst of a busy world demanding our effort. Men cannot live without labor. God has ordained both religion and labor; how, then, can they be opposed to each other? We can serve him best by carrying our Christianity into our business, into our work, and into society, rather than by shutting ourselves away from all. Business has business with religion and religion has business with business. They can and do belong side by side, one and inseparable. What, therefore, God has thus joined let not man put asunder.

II. Again, let us consider this thought in its second application, and take time to declare the nuptial bonds between religion and pleasure.

The Bible nowhere teaches that joy must be turned out of doors before religion can come in. Too many paint religion with a sad countenance and drape it with black. Christianity is too much regarded as opposed to pleasure, as a life of unnatural self-denial here that we may win heaven hereafter, its only joy to come after death. But surely this is not orthodox; for being orthodox, you know, is simply being true to what the Bible teaches; and the Bible teaches no such thing. It is we who drape the Gospel of love, of hope, of goodwill toward men, with sackcloth and ashes and put on it the signs of mourning. But in the Bible Christian experience is set forth as a thing of boundless delight. The burden of the Gospel message is "glad tidings of great joy." The Kingdom of Heaven is likened to a treasure hid in a field, which when a man has found, for joy thereof he buyeth, selling all that he hath that he may make that treasure his own. Of a city where the Gospel greatly spread it is said: "There was great joy in that city." Says the Psalmist: "Let the righteous be glad, let them rejoice before the Lord, yea, let them rejoice exceedingly." And again, "Light is sown for the righteous and gladness for the upright in heart." And the Apostle writes in the same strain: "Rejoice in the Lord alway, and again I say, Rejoice." Can you find anything sad and gloomy about that? Where is its lack of joyousness? Is a religion like this to be avoided as opposed to pleasure? When asked to become Christians you hear people sometimes say, "Yes, I mean to, but I want to see a little more of life first." That is the way they phrase it. Oh! how mistaken they are! Christ himself said: "I am come that they might have life, and that they might have it more abundantly." Where in all this dazzling universe can one see even as much of life as he may find under that love and care which God bestows! God wants his children to be joyous and glad. He delights far more in our songs than in our sorrows. Surely our Father in heaven, who surrounds us with all the lavishness of beauty, who gives the smiling fields, the rippling brooks, the opening leaves, the bursting buds, the fragrant blossoms, who fills all nature with his bounty, surely he never meant his loved ones to go about as if black were the color of heaven; or as if their feet could keep time only with the steps of a funeral march.

This, then, is our duty, and this our privilege. It is to live the whole of life to the glory of God. We are called to be witnesses. Let our testimony be true. We are to shine forth as lights. Let us reflect his glory. We are to commend him to others. Let us do it truthfully, joyously. Shall we not do it better? By more holiness in living, by more zeal in our work, by calm trust in danger, by patience in trial, by prompt and cheerful obedience and by showing forth the happiness and good cheer of the Christian life, shall we not, all of us, live, or strive to live, that whether we eat or drink or whatsoever we do, all may be done to the glory of God?

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III—HINDERED CHRISTIANS

"Ye did run well; who did hinder you that you should not obey the truth?" Gal. 5:7.

A good many Christians are like a boat we saw not long since. A storm had pushed it high on the shore. It was not wrecked, but it was stranded. And there are, not wrecked, but stranded Christians. They did run well but something hindered them.

Some are young Christians who ran well for a time, but have stopped. Some are old Christians who keep up the form of godliness but they deny the power thereof. Like soldiers "marking time" they are moving, but they are not marching. They are going through the motions, but they are not going ahead. Are you a hindered one?

I. What are some common hindrances?

Worldliness. The attractions of worldliness sidetrack us. Atalanta's swift race was checked by the attraction of the three golden apples. So in life's race have golden apples hindered many a Christian.

The cares of the world. These are often a great hindrance. It is our privilege to lay aside every weight, to cast our cares on God, to trust him with ourselves and our cares too, and run with patience the race set before us.

Secret sins. How many are hindered by them? We are not only to lay aside our weights, but also "the sin that doth so easily beset us."

Laxness of creed. Like these Galatians many have been hindered by first "perverting" and then "not obeying the truth." The very purpose of good doctrine is to lead to good living. Laxness of creed leads to laxness of life.

Satan. Satan takes positive measures to hinder us. Like an army cutting down forests in the path of invaders on purpose to hinder them, so does Satan lay plans to delay and defeat us.

II. What are some of the signs or indications of our thus being hindered Christians? The condition comes upon us quite unconsciously sometimes. It takes a little attention to know just where we are. How, then, are we to know when we are in this hindered state?

Some signs: Loss of relish for private devotions. Not that we have entirely given up prayer, but that we do not enjoy it as we once did. Loss of interest in God's Word. Not that we have given up the reading of it, but we do not love to read it as we once did. Thinking lightly of sin. We may know sin as before but find ourselves inclined to palliate and excuse it. Loss of zeal in spiritual work.

Do you find in yourself any indications of being a hindered Christian?

III. How, then, are we to get a new start? The electric car with the trolley off must get back into touch with the source of power. So must the hindered Christian get back into touch with God. The Church at Ephesus was told what to do in such case. We must do the same.

"Remember." "Repent." "Do the first works." Ah, yes, back into communion with God; back to our Bibles; back to the "Christian's native air" of prayer; back to "first principles" and "first love" and "first works;" back to a renewed devotion to these; so, and only so, can a Christian get into the way again and go on unhindered.

IV—THE SPIRIT OF ADOPTION

Rom. 8:15-17

There is a marked contrast between the spirit of bondage and the spirit of adoption. God's reception of every returning sinner receives illustration in the parable of the prodigal son. If we were writing the parable we would make it very different. We would have the son come home some dark night and rap on the father's door and timidly ask for entrance. The father hears him from within, but he says, "He was

slow coming back, I will be slow answering him to try his earnestness." Again the boy knocks and calls out so the echoes can be heard in the stillness of the night. Yet the father is silent. At last he comes around to the father's window, and tapping on the pane, cries out, "O father, take me back, let me in; I will serve you faithfully, if you will but open unto me!" After a long time of waiting and a great deal of pleading, we would have the father arise and let him in. But how thankful we ought to be that this is not God's way. He sees us when a long way off. He does not wait for us to come, but goes out to meet us. He does not show the least hesitation, but runs to meet us; and before we have time to make our confession, he gives the kiss of peace, puts a ring on our finger, and makes a feast of rejoicing. This is an illustration of the way God restores to sonship. The robe covers our filthiness, the ring given is a seal and attestation of re-instatement to the dignity and responsibility of sonship.

I. The first result of the spirit of adoption should be child-like affection on our part.

It should enable us to say, "Abba, Father." There is no consciousness more blessed than to know that God is our Father, and that he loves us and is ready to bless. There is nothing more pleasing to him than to have us enter sincerely into the spirit of adoption and regard him with true affection.

II. Another result of the spirit of adoption is freedom in prayer.

How natural it is for us to talk with God after he has reinstated us as sons! We tell him all. We confess our sins. We recount our shortcomings. We mourn our failures. We speak of our discouragements. We have freedom in telling our faults and failings, and know he will kindly listen to all. We ask all; we seek forgiveness; we ask for new strength; we plead for his grace. We would all receive more if we had more of the spirit of adoption which would enable us to enter into this intimate converse with God.

III. There is such a thing as assurance of sonship.

"The Spirit bears witness with our spirits that we are the sons of God." Not having this assurance does not prove that we are not the children of God, but to have it should be coveted as a blessed privilege.

IV. If we are sons then are we heirs.

We have a title to rich spiritual possessions. Our expectation of heaven is then well founded. The certainty is like that of an heir-at-law from whom the property cannot be alienated. We can read our title clear to mansions in the skies. If we are sons, then are we heirs, heirs of God and joint-heirs with Christ to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for us who are kept by the power of God.

V. Our adoption does not preclude the necessity of discipline.

God is too good to us not to discipline us. He wants us to grow stronger through our crosses. He wants to train us in the right. He wants to prepare us for the highest usefulness as well as highest blessedness. To the Christian, discipline is not punishment, but education. God aims to fit us for our high destiny. Knowing this, we can rejoice even in the midst of trouble. We can say:

"Nearer, my God, to Thee,
Nearer to Thee,
E'en though it be a cross
That raiseth me."

We can say: "I believe that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us."

The secret of present joy, the secret of highest usefulness, and the secret in regard to God's providential dealings with us are all learned after we come into possession of the spirit of adoption.

Religious Review of Reviews

Plans are under headway for the erection of a new college chapel at Princeton at a cost of \$1,500,000. When completed this chapel will rank next to that of Cambridge, the largest in the world.

* * *

Recently 12,000 copies of the Gospels and Acts printed in Japanese were given by an English friend for distribution among the students in the public schools of Tokyo.

* * *

A gift of \$500,000 by Cleveland H. Dodge for five Near East colleges is announced by Albert W. Staub, executive secretary of the fund campaign committee, which is seeking a total of \$2,500,000.

The institutions benefiting are Robert College in Constantinople, the American University of Beirut, the Constantinople Woman's College, the International College of Smyrna and the South American schools. The colleges have a total enrollment of 2,838 students, representing twenty-nine nationalities.—*American Education*.

* * *

The Potato

Speaking of anniversaries, the potato will celebrate the 329th anniversary of its introduction into England this year. It was in 1596 that Sir Walter Raleigh returned to England from America with the first tobacco and potatoes, which originally grew in Peru. Although the potato now furnishes one-sixth of the nourishment of the human race, for a long time it was a delicacy for the rich alone. Even at the beginning of the seventeenth century noblemen paid two shillings a pound for potatoes, and seasoned them with sherry. People often visited the gardens of the botanist Gerard at Holborn to see the plants in bloom.—*Selected*.

* * *

Out of a total membership of 26,000 in the Y. M. C. A.'s of China, 17,000 are enrolled in about 1000 Bible classes. In the city of Hanchow there are 2100 enrolled for Bible study, and out of that number 1800 attended every session during the year. The churches received 1300 students from Y. M. C. A. Bible classes for baptism last year. China's first Y. M. C. A. was formed in Tientsin in 1896. A debating society was organized among a group of students. Many of China's leading statesmen today first learned to speak in public in this little Y. M. C. A. The next move was to establish a Bible class consisting of eight or nine members. Out of that number the first gave his whole time from 1900 till 1910 to fighting scientifically the opium curse. No. 2 became a famous engineer. Four of the others became leaders of Associations in large cities of China.—*Miss. Review of World*.

* * *

English Methodists Unite

Not only have the first steps been taken in the United States toward the reunion of the Northern and Southern Methodist Churches, but in England the three Methodist bodies—Wesleyan, Primitive and United—have come together. "These three," says Arthur Porritt, "differ seriously on nothing save church government. On doctrinal questions they are substantially agreed. Tradition and sentiment, however, are factors, and in the discussions spread over the last five years they have been stressed by the opponents of the reunion proposal. Now the votes of the Methodist

people have been taken and a very substantial majority have expressed themselves in favor of the union." The combined body will contain far the largest Non-conformist Church in Great Britain, second, in fact, only to the Church of England. It will have 4368 ministers, 37,697 lay preachers; 898,936 members and probationers, in addition to adherents; 1,541,517 Sunday School scholars, with 173,261 officers and teachers. It will possess 13,558 Sunday Schools and 12,242 churches. The property it will own is probably \$150,000,000. It will also have valuable properties and a large membership in the foreign field.—*Miss. Review of World*.

* * *

At a meeting of the Park Avenue Church, Borough of Manhattan, New York, last Friday evening, the congregation voted to accept the resignation of the pastor, Dr. Cornelius Woelfkin, and to call Dr. Harry Emerson Fosdick. Dr. Woelfkin will retire from the pastorate early in 1926. In extending the call the church accepted Dr. Fosdick's conditions that an inclusive membership policy be adhered to, receiving members without immersion when the candidates do not desire immersion, and that the location of the church be changed to a site near Columbia University. It was suggested at the meeting that the word "Baptist" be dropped from the name of the church and that the title might be "The Morningside Church."—*Watchman-Examiner*.

* * *

Dr. John R. Henry, who has served for twenty-seven years in the pastorate of the Church of All Nations, Second Avenue near the Bowery, New York, has retired. Dr. Henry's work has built up in this cross-section of Babel a church of many ministries. Its greatest service, perhaps, has been its proof that people of diverse and even antagonistic races can work and worship together in happy intimacy.—*Christian Advocate*.

* * *

Another!

Still another significant anniversary falls this year, the 1600th anniversary of the Nicene Creed. A special form of service for its observance has been drafted for the Protestant Episcopal church.—*Record of Christian Work*.

* * *

Wireless Station for Central Africa

The erection at Ujiji, Lake Tanganyika of a wireless station has emphasized the tremendous development in Africa since Livingstone's day. Mr. Basil Mathews, commenting on this, refers to a letter from Livingstone in which he remarks, "It is a year since I had any news from Europe." Stanley when he at last found Livingstone at Ujiji in 1871 handed over letters dated 1869. A message can now be sent between London and Ujiji in, it is stated, one fortieth of a second.

* * *

Glenn Frank, who leaves the editorial chair of *The Century Magazine* to become president of the University of Wisconsin, is considered one of the most brilliant young educators of the day. Within the comparatively few years since his graduation from Northwestern University he has become known both for his lectures and for his writings. He was educated at Kirksville (Mo.) State Normal School and at Northwestern, from which he received the degree of bachelor of arts.

From 1912 to 1916 he served as assistant to Dr. Abram W. Harris who was then president of Northwestern. For the next three years he was associated with Edward A. Filene, the Boston merchant, in research and organization. He became associate editor of *The Century Magazine* in 1919 and has been editor-in-chief since 1921. Mr. Frank has been honored with an M.A. from Northwestern University, with a Litt.D. from Lincoln Memorial University and with an L.H.D. from De Pauw University. He has lectured extensively in the United States and is the author of many books.—*Central Christian Advocate*.

* * *

Footnote from the *Churchman*:

"We have just heard of a clergyman and his wife who were all ready to go as missionaries to Africa, but had been unavoidably delayed. They have just left their Harlem apartment in high dudgeon because they have discovered that there is a colored family on the top floor back." Footnote to the footnote: Harlem is that part of New York City which in recent years has become the greatest Negro city in the world.—*Christian Advocate*.

* * *

GENERAL

The Colonel's Comment

The *Churchman* quotes from Samuel Crothers the Colonel's comments on what he heard in the Theological Seminary. The Colonel's favorite study is the details of the movements and supply of armies, and the choice of roads. "I fear," says the colonel, "that this has been neglected in the seminary, as I meet with graduates who scarcely know what to make of the 'mighty army' when they see it in motion. All their arrangements are made on the assumption that the Church is meant to be stationary, and that its officers should lead a sedentary life. Their chief concern is the construction of permanent barracks."

He went to church and comments thus on the sermon:

"The minister began by seizing a text as the basis of operations. I observed that the base was not secure, but this made less difference, as he was evidently prepared to change his base if the exigencies of the engagement demanded it. His first mistake was one of overcaution. In order to defend himself from an attack from the higher criticism, he had strengthened his front by barbed wire entanglements in the way of exegesis. This was an error of judgment, as the higher critics were not on the field, at least in sufficient force to take the offensive. The entanglements intended to keep a hypothetical foe from getting at him prevented him from getting at once at the real enemy.

"Having finally emerged into the open, I was bewildered with the rapidity of his evolutions. With a sudden access of courage he would make a wild charge against an ancient line of breastworks, which had long ago been evacuated. Then he would sweep across the whole field of thought, under cover of artillery, which was evidently not furnished with accurate rangefinders. The next minute he would be engaged in a frontal attack on the entrenched position of modern science. Just as his forces approached the critical point he halted and retreated to his textual base. Reforming his shattered forces, he would sally forth in a new direction.

"At first I attributed to him a masterly strategy in so long concealing his true objective. . . . At last the suspicion came that he had no objective, and that he didn't even know that he should have one. He had never pondered the text about the futility of fighting 'as one that beateth the air.'

"As we came away a parishioner remarked, 'That was a fine effort this morning.'

"'An effort at what?' I inquired."

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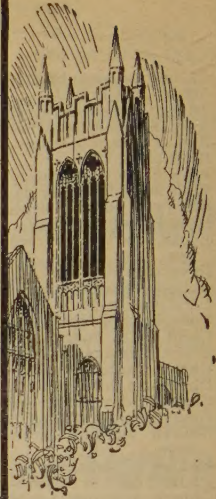
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